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A
REVISED TRANSLATION
AND
TOPICAL ARRANGEMENT
OF THE
BOOK OF PROVERBS.

BY
JOHN STOCK, LL.D.,

HUDDERSFIELD.

INSPIRED ETHICS:
BEING A
REVISED TRANSLATION
AND
TOPICAL ARRANGEMENT
OF THE ENTIRE
BOOK OF PROVERBS.

BY
JOHN STOCK, LL.D.,

HUDDERSFIELD.



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P R E F A C E .

THE reader is here presented with a carefully revised translation, and topical arrangement of the entire Book of Proverbs.

The Author has departed from the received English Version only where fidelity to the original absolutely required. Every verse has been grouped according to the doctrine, or principle, or duty which it illustrates or enforces. In one or two instances the same verse has been quoted more than once as teaching more than one lesson.

All the words in the text within brackets are supplied to complete the sense in English. They are not actually in the Hebrew, but are implied by it. In some instances the inserted words are purely expository.

The Book of Proverbs correctly translated needs but few explanatory notes. It mostly explains itself. But the Author ventures to hope, that by this translation and arrangement, Preachers, Lecturers, Sunday School Teachers, and Essayists will be furnished with many topics, and some help in their illustration; while ordinary readers will be better able to appreciate the marvellous treasures of inspired wisdom heaped together in this portion of Scripture.

The preparation of this little work for the press, amid the excitement and anxiety of active pastoral and public life, has been a pleasant recreation,—a special labour of love,—for some time past to the Author.

He gratefully acknowledges his indebtedness to others who have preceded him (especially to the late Doctor Newman, the first President of Stepney College) in the translation of the book; but a topical arrangement of its contents is here for the first time attempted.

Huddersfield, October 1st, 1877.

CONTENTS.

	PAGE
Authorship of the Book of Proverbs	1
Scope and Object of the Book of Proverbs	2
Solemn Appeals to listen to the Voice of Wisdom.	2—5
Threatenings addressed to the Disobedient	5—6
Blessings promised to the Obedient	6—9

WISE SAYINGS OF THE BOOK CLASSIFIED.

GROUP I.

Sayings relating to God ; His Nature, Attributes, Ways, Works, and Word.

God is Incomprehensible	9
God is Infinitely Wise	10—11
The Providential Supremacy of God is Universal.	11—12
God is Omniscient and Omnipresent.	12
God takes delight in good men.	13
God abhors all wickedness	13
God's Word is Pure, Sufficient, and Inviolable	13
God answers the Prayer of the Righteous	13
God will judge for Neglected Opportunities of doing good	14

GROUP II.

Sayings Relating to Man's Duty to God.

The best knowledge is the knowledge of God	14
Trust in God, and Distrust of Self, are Solemn Duties	15
Sin is to be Confessed to God, and forsaken	15
Divine Correction is to be submitted to	15—16
God is to be honoured with our Substance.	16
God values Moral Excellence more than Ceremonial Zeal	16
Still,—God's Positive Institutes are not to be Despised.	16
God requires Sincerity in Religion	18

GROUP III.

Sayings relating to our Duty to Ourselves.

	PAGE
The heart must be carefully kept and disciplined	17
The Wicked are not to be Envied ; the lot of the Righteous being far better ,	17—18
Heartiness in the Pursuit of Wisdom is essential to Success	18
Pride is to be Mortified, Humility Cherished	18—19
Self-control is a Glorious and Blessed attainment . . .	19—20
The Tongue especially is to be carefully kept	20—21
No man should blow the Trumpet of his own praise . . .	21
Silence is often Golden	21—22
Our ways should be carefully pondered	22
Intoxicating Drinks are to be Avoided as Beverages . .	22—23
Gluttony is to be abhorred	23
The Sluggard and Slothful Man should Waken up . . .	24—25
Diligence is both Commendable and Profitable	25—26
Wealth is not to be Coveted ; or Pursued for its own sake .	26—27
Judicious Advice should be taken	27
Every man should act in a manner becoming his Station in life	27—28
Suretyship should be avoided	28
Companionship with Evil Men should not be held . . .	29—30
The Society of Wicked Women must be Shunned . . .	30—34

GROUP IV.

Sayings relating to Man's Duty to his Neighbour.

We should sympathise with the Sorrowing.	34
Words to be Profitable must be Seasonable	35
Our Poor Neighbour is to be Promptly and Generously helped by us.	35—36
Compassion is more excellent than Cruelty.	36
Our Judgments of our Neighbour should be strictly Honest and Truthful.	36—37
<i>We are to live in peace</i> with our Neighbour	37—38

CONTENTS.

vii.

	PAGE
Covetousness of our Neighbour's Substance is an Insatiable	
Sin	38
Flattery should neither be given nor sought	38—39
Deceitful and Slandrous Tittle-Tattle is to be eschewed	39—40
Love will hide our Neighbour's Faults	40—41
True Friendship is a Great Boon.	41
Practical Joking is an Inhuman Pleasure	41
Our Enemy is not to be Exulted over, but to be loved and	
Cherished.	41—42
Trade and Commerce should be conducted with strict	
Integrity	42
Reproof is to be faithfully and discreetly administered, and	
lovingly received	42—43

GROUP V.

Sayings relating to Domestic Duties.

Domestic strife is Deplorable.	44
A Good Wife is the Glory of her Home	44—46
Children should be judiciously Trained	46
Correction should not be withheld from children	46
Children should do their best to gladden their Parents'	
Hearts	46—48
Pious Parents are a blessing to their Children.	48

GROUP VI.

Sayings relating to Political Economy.

The State is upheld by the Righteous	48
The Poor of a Land suffer many Inconveniences	48—49
The Poor are God's Special Care	49
The Good Man's Little is better than the Wicked Man's	
Much	50
The Wealthy should not trust in their wealth, nor be lifted	
up by it	50
Ill-gotten Wealth is a Curse to its Owner	51

	PAGE
Slavery debases a man	51
Obedience is to be rendered to "the Powers that be." . .	51
Kings are honoured by the Increase of their people . . .	52
A King's Throne is established by Righteousness. . . .	52—53
Wise Statesmanship is a means of Political Security, and of National Strength	53—54

GROUP VII.

*Sayings relating to General and Abstract Moral
Principles.*

The Depravity of Human Nature is Universal	54
Unbelieving Prejudices hinder the Perception of Truth . .	54
Falsehood and Sin are Hateful to the Righteous	54
The Tree is known by its Fruits	54—55
The Mouth Reveals the Man	55—56
True Knowledge is a Choice Possession	56—57
Wisdom is mightier than Brute Strength	57
As a man soweth,—whether with Heart, or Tongue, or Hand,—so shall he reap	57—59
The Righteous are Secure : the Wicked are in Great Peril .	59—61
A good Conscience produces Courage	61
The Righteous shall be blessed and honoured : the Wicked, cursed and dishonoured	61—62
The way to Increase is to Give	62
Hope has much to do with Man's Happiness	62
Mere Physical Beauty is vain	63
Old Age is beautiful, if holy	63

THE BOOK OF PROVERBS.

AUTHORSHIP OF THE BOOK OF PROVERBS.

The weighty sentences of Solomon,
Son of David, King of Israel. (i. 1.)

[These words are the Introduction to the Section of the Book which extends from ch. i. to ch. ix.—both inclusive.]

The weighty sentences of Solomon. (x. 1.)

[These words are the Introduction to the Second Section, extending from ch. x. to ch. xxiv.—both inclusive.]

These also are weighty sentences of Solomon,
Which the servants of Hezekiah, King of Judah, transcribed.
(xxv. 1.)

[These words introduce the Third Section, from ch. xxv. to ch. xxix.—both inclusive. The way in which this Section was collected and added will account for one or two repetitions.]

The words of Agur, the son of Jakeh,
The burden (oracle) which the man spake to Ithiel,
To Ithiel and Ucal,
Surely I am more brutish than any man,
And have not the understanding of a man.
Nor have I learned wisdom,
Nor attained the knowledge of the Holy One. (xxx. 1—3.)

[Agur was an unknown Israelitish sage. Nothing is now ascertainable either of him; or of Jakeh, his father; or of Ithiel or Ucal. All attempts that have been made to give a symbolical interpretation to these names, have been most unsatisfactory. All the words of Agur are contained in the thirtieth chapter.]

The words of Lemuel the king.

The burden (oracle) which his mother taught him.

[Lemuel (i.e., "to God,"—dedicated or devoted to God,) is the name of an unknown king. The prudential maxims recorded were addressed to him by his mother, whose name is not given: they are all contained in the thirty-first chapter, and belong to the latest period of proverbial Hebrew literature.]

SCOPE AND OBJECT OF THE BOOK OF PROVERBS.

To know wisdom and instruction ;
 To give understanding in the words of intelligence ;
 For receiving the instruction of prudence,
 Righteousness, judgment, and equity ;
 For giving to the inexperienced, sagacity,
 To the young man, knowledge and skill. (i. 2—4.)
 That thy confidence may be in Jehovah,
 I have made known to thee this day, even thee.
 Have I not written to thee honourable things
 In (words of) counsel and knowledge,
 That thou mayest know the certainty of the words of truth ;
 That thou mayest answer words of truth to those who send unto
 thee ? (xxii. 19—21.)
 That thou mayest walk in the way of good men,
 And keep the paths of the just. (ii, 20.)

SOLEMN APPEALS TO LISTEN TO THE VOICE OF WISDOM.

Hear, my son, the instruction of thy father,
 And forsake not the precept of thy mother :
 For they are a graceful crown to thy head,
 And necklaces about thy neck. (i. 8, 9.)
 My son, forget not my law ;
 And let thy heart keep my commands :

Let not mercy and truth forsake thee :
 Bind them about thy neck ;
 Write them on the table of thy heart. (iii. 1—3.)
 Hear, ye children, the instruction of a father,
 And attend to learn understanding.
 For I give you good counsel ;
 My law forsake ye not.
 For I was my father's beloved son,
 A darling in the sight of my mother.
 And he taught me, and said unto me,
 Let thy heart hold fast my words :
 Keep my commands, and live.
 Get wisdom, get understanding ;
 Forget it not,
 And turn not away from the words of my mouth. (iv. 1—5.)
 My son, attend to my words ;
 To my speech incline thine ear.
 Let them not depart from thine eyes ;
 Keep them in the midst of thy heart. (iv. 20, 21.)
 My son attend to my wisdom,
 To my understanding incline thine ear.
 That thou mayest preserve discretion,
 And thy lips keep knowledge. (v. 1, 2.)
 Keep, my son, the commands of thy father,
 And neglect not the law of thy mother :
 Bind them to thy heart continually,
 Fasten them upon thy neck. (vi. 20, 21.)
 My son, take care of my words,
 And hide my commands with thee.
 Keep my commands and live,
 And my charge as the apple of thine eye.
 Bind them about thy fingers,
 Write them on the table of thy heart.
 Say to wisdom, Thou art my sister,
 And call understanding thy kinswoman,
 To guard thee from the strange woman,
 From the harlot who maketh smooth her words. (vii. 1—5.)

And now, O children, hearken to me ;
For blessed are they who keep my ways.
Hear instruction and wisdom,
And break not loose from it. (viii. 32, 33.)
Cease, my son, to hear the instruction
Of those who turn aside from the words of knowledge. (xix. 27.)
Incline thine ear, and hear the words of the wise,
And let thy heart attend to my knowledge.
For they are pleasant when thou shalt keep them within thee ;
They shall be fitted together upon thy lips. (xxii. 17, 18.)
Wisdom singeth aloud in the street ;
In broad places she uttereth her voice :
On the top of high places she crieth ;
At the opening of the gates :
In the city she uttereth her words.
How long, ye imprudent ones will ye love imprudence ?
And profligates delight in profligacy ?
And fools hate knowledge ? (i. 20—22.)
Doth not wisdom cry aloud ?
And understanding lift up her voice ?
On the top of high places,
On the road, on the place of paths, she standeth,
Near the gates, at the opening of the city,
At the entrance of the doors, she sings aloud :
To you, O men, I call ;
And my voice is to the sons of men.
Understand, ye simple ones, discretion :
And, ye fools, be wise in heart.
Hear : for excellent things I will speak,
And the opening of my lips shall be of what is just.
For truth my mouth shall meditate ;
And an abomination to my lips is wickedness.
In righteousness are all the words of my mouth ;
There is not in them anything crooked or perverse.
They are all straight to him that understandeth,
And right to them that find knowledge.
Receive ye my instruction rather than silver ;

And knowledge rather than choice gold.
 For wisdom is better than rubies ;
 No delights can be equal to her.
 I wisdom dwell with prudence,
 And the knowledge of purposes I find out.
 The fear of Jehovah is to hate evil :
 Pride, and haughtiness, and the evil way,
 And the perverse mouth, I hate.
 To me belong counsel and sound wisdom.
 I am understanding ; I have strength.
 By me kings reign,
 And princes decree justice.
 By me princes and nobles govern,—
 All the judges of the earth. (viii. 1—16.)
 Wisdom hath built her house,
 She hath hewn her seven pillars ;
 She hath slain her victim ; she hath mingled her wine ;
 Yea more, she hath set in order her table ;
 She hath sent out her maidens ; she inviteth
 Upon the wings of the high places of the city.
 Whosoever is simple, let him turn aside hither :
 To him that lacketh heart (sense), she saith,
 Come, eat of my bread,
 And drink of the wine which I have mingled.
 Forsake the foolish and live ;
 And walk in the way of understanding. (ix. 1—6.)

THREATENINGS ADDRESSED TO THE
 DISOBEDIENT.

Because I called, and ye refused,
 I stretched out my hand, and there was no one listening ;
 And ye have put away all my counsel,
 And my admonition ye did not desire :
 I also will laugh at your calamity ;
 I will mock when your fear cometh.
 When your fear cometh as a tempest,

And your calamity cometh as a whirlwind ;
When anguish and distress come upon you ;
Then shall they call on me, but I will not answer ;
They shall seek me early, but shall not find me.
Because they hated knowledge,
And the fear of Jehovah they did not choose :
They did not desire my counsel—
They despised all my reproof.
And they shall eat of the fruit of their way,
And with their own counsels they shall be satiated.
For the turning away of the imprudent shall slay them,
And the security of fools shall destroy them. (i. 24-32.)
But he that sins against me wrongeth his soul :
All who hate me love death. (viii. 36.)
He that despiseth the word shall be destroyed :
But he that feareth the commandment shall be rewarded. (xiii. 13.)

BLESSINGS PROMISED TO THE OBEDIENT.

A wise man will listen, and enlarge his acquisitions,
And the intelligent shall acquire wise counsels ;
For understanding a weighty sentence and its mystery,
The words of the wise and their riddles. (i. 5, 6.)
Turn ye at my admonition :
Lo, I will pour upon you my Spirit,
I will make known to you my words. (i. 23.)
But he that hearkeneth to me shall dwell in safety,
And shall rest from the fear of evil. (i. 33.)
My son, if thou wilt receive my words,
And lay up my commands with thee ;
To incline thine ear to wisdom,
And direct thy heart to discretion ;
If thou cry aloud for understanding,
And lift up thy voice for discretion ;
If thou wilt seek her as silver,
And search for her as for hidden treasures ;
Then thou shalt understand the fear of Jehovah,

And find the knowledge of God.
 For Jehovah will give wisdom ;
 From His mouth knowledge and understanding proceed.
 He layeth up sound wisdom for the upright ;
 A shield for those who walk in equity.
 To guard the ways of judgment,
 And the road of His saints HE will protect.
 Then shalt thou understand righteousness,
 And judgment, and uprightness—every good path.
 When wisdom shall enter into thy heart,
 And knowledge shall be sweet to thy soul ;
 Prudence shall guard thee,
 Understanding shall watch over thee :
 To save thee from the evil way,
 From the man who speaketh perverse things ;
 Who forsake the paths of uprightness,
 To go into the ways of darkness ;
 Who rejoice to do evil,
 Who delight in the wiles of the wicked ;
 Whose ways are crooked,
 And they are perverse in their paths :
 To deliver thee from the strange woman,
 From the harlot who maketh smooth her words ;
 Who forsaketh the companion of her youth,
 And forgetteth the covenant of her God, (ii. 1—17.)
 My son, forget not my law ;
 And let thy heart keep my commands :
 For length of days, and years of life, and prosperity,
 They shall add to thee. (iii. 1, 2.)
 And thou shalt find favour and good understanding
 In the eyes of God and of man. (iii. 4.)
 Happy the man who findeth wisdom,
 And the man who obtaineth understanding !
 For her merchandise is better than that of silver,
 And her increase than fine gold.
 She is more valuable than rubies :
 And all thy delights are not equal to her.

Length of days in her right hand ;
In her left, riches and honour.
Her ways are ways of pleasantness,
And all her paths are peace.
She is a tree of life to those who lay hold of her :
Happy is he that holdeth her fast ! (iii. 13—18.)
My son, let them not depart from thine eyes :
Keep sound wisdom and discretion ;
And they shall be life to thy soul,
And grace to thy neck.
Then thou shalt walk thy way in safety,
And thy foot shall not stumble.
If thou lie down, thou shalt not fear :
Thou shalt lie down, and thy sleep shall be sweet.
Thou shalt not be afraid of a sudden alarm,
Nor of the desolation of the wicked, when it cometh.
For Jehovah shall be thy confidence,
And shall keep thy foot from being caught. (iii. 21—26.)
Forsake her not, and she will keep thee :
Love her, and she will preserve thee.
Wisdom is the principal thing ; get wisdom :
And with all thy getting, get understanding.
Exalt her, and she will promote thee :
She will raise thee to honour, when thou shalt embrace her.
She will give to thy head a graceful ornament :
A glorious crown she will deliver to thee.
Hear, my son, and receive my words ;
And years of life shall be multiplied to thee.
In the way of wisdom I have taught thee ;
I have caused thee to walk in the paths of uprightness.
When thou goest, thy steps shall not be straightened ;
And if thou run, thou shalt not stumble.
Take fast hold of instruction ; let her not go :
Keep her : for she is thy life. (iv. 6—13.)
For they (wisdom's words) are health to those who find them,
And health to all their flesh. (iv. 22.)
When thou walkest, it shall lead thee ;

When thou liest down, it shall guard thee ;
 When thou awakest, it shall talk with thee.
 For the command is a lamp ; and the law is light,
 And the reproofs of discipline are the way to life ;
 To guard thee from the wicked woman,
 From the smooth tongue of the harlot. (vi. 22—24.)
 I (Wisdom) love them that love me,
 And they that seek me earnestly shall find me.
 Riches and honour are with me ;
 Durable riches and righteousness.
 My fruit is better than gold, yea, fine gold ;
 And my increase than choice silver.
 In the way of righteousness I lead ;
 In the midst of the paths of judgment.
 To cause them that love me to inherit substance,
 And their treasures I will fill. (viii. 17—21.)
 Happy the man who heareth me,
 Watching early at my gates from day to day,
 Keeping at the posts of my doors !
 For he who findeth me findeth life,
 And shall obtain favour from Jehovah. (viii. 34, 35.)
 For by me thy days shall be multiplied,
 And the years of thy life shall be increased.
 If thou be wise, thou art wise for thyself,
 And if thou scornest, thou only shalt bear it. (ix. 11, 12.)
 The blessings of Jehovah, that will make rich,
 And HE will not add sorrow with it. (x. 22.)

WISE SAYINGS OF THE BOOK CLASSIFIED.

GROUP I.

SAYINGS RELATING TO GOD ;
 HIS NATURE, ATTRIBUTES, WAYS, WORKS, & WORD.

God is Incomprehensible.

Who hath ascended to heaven, and descended—

Who hath gathered the wind in His grasp —
Who hath bound the waters in a garment—
Who hath established all the boundaries of the earth—
What His name, and what His Son's name, that thou wilt know ?
(xxx. 4.)

God is Infinitely Wise.

Jehovah in wisdom hath founded the earth ;
Forming the heavens with skill.
By His knowledge the deeps are divided,
And the clouds distil the dew. (iii. 19, 20.)
Jehovah possessed me (wisdom) in the beginning of His way,
Before His works of old.
From everlasting I was anointed,
From the beginning, from the foundations of the earth.
When there were no deeps, I was brought forth ;
When there were no fountains loaded with water.
Before the hills were made to subside,
Before the mountains I was brought forth :
Before HE had formed the earth, and the clouds,
And the top of the dust of the world.
When HE fitted up the heavens, there was I :
When HE described a circle on the face of the deep :
When HE strengthened the conflicting ether from above :
When HE fortified the fountains of the deep :
When HE appointed to the sea His decree,
That the waters should not transgress His word :
When HE decreed the foundations of the earth :
Then I was with HIM as a nursling,
And His delight from day to day,
Exulting before HIM always,
Exulting in the world of His earth ;
And my delights were with the Sons of Adam. (viii. 22—31.)
These four things are small in the earth,
Yet are they wise above the wise :
The ants are a nation not mighty,
And they prepare their food in the summer :

The shephanim* are a nation not strong,
 And they build in the rock their habitation ;
 The locust has no king,
 But they go forth every one sharing the spoil ;
 The spider taketh hold with her hands,
 She (is found) in the palaces of the king.
 These three are graceful in their steps,
 And there are four that excel in their motions :
 The old lion, mighty among the beasts,
 And he will not turn back from the face of any one ;
 The war-horse with well-girt loins ;
 And the he-goat ;
 And the king against whom there is no rising up. (xxx. 24—31.)
 The ear that heareth, and the eye that seeth,
 Jehovah hath made both of them. (xx. 12.)
 The spirit of man is a lamp of Jehovah,
 Penetrating all the recesses of the body. (xx. 27.)

The Providential Supremacy of God is Universal.

To man belong the projects of the heart ;
 But from Jehovah cometh the answer of the tongue. (xvi. 1.)
 The heart of a man will meditate his way ;
 But Jehovah will direct his steps. (xvi. 9.)
 Into the bosom the lot is thrown ;
 But the whole determination of it is from Jehovah. (xvi. 33.)
 There are many devices in a man's heart ;
 But the counsel of Jehovah—that shall stand. (xix. 21.)
 A mighty man's steps are from Jehovah :
 How then shall an ordinary man understand his way ? (xx. 24.)
 Wisdom is nothing, nor understanding,
 Nor counsel against Jehovah.

* SHEPHANIM. The Shāphān is a gregarious animal of the class Pachydermata, which is found in Palestine, living in the caves and clefts of the rocks, and which has been erroneously identified with the Rabbit or Coney. Its scientific name is *Hyrax Syriacus*. It is very common in Syria, especially on the ridges of Lebanon. (For further particulars see Dr. W. Smith's Dictionary of the Bible ; article, Coneya.)

The horse is prepared for the day of battle :
 But safety is from Jehovah. (xxi. 30, 31.)
 Many seek the favour of the prince ;
 But a man's judgment is from Jehovah. (xxix. 26.)
 The righteous man wisely considereth the house of the wicked :
 (God) precipitateth the wicked into destruction. (xxi. 12.)
 The eyes of Jehovah guard (men of) knowledge ;
 And HE overturneth the affairs of the transgressor. (xxii. 12.)
 As the sparrow for wandering, as the swallow for flying,
 So the curse without cause cometh not. (xxvi. 2.)
 The Great (Being) who formed all things,
 Rewardeth the fool, and rewardeth transgressors. (xxvi. 10.)
 The poor man and the usurer meet together :
 Jehovah giveth light to the eyes of both. (xxix. 13.)
 The king's heart in the hand of Jehovah is like streams of water,
 Which HE will direct whithersoever it pleaseth HIM. (xxi. i.)
 An oracle is in the king's lips ;
 In giving sentence his mouth will not transgress. (xvi. 10.)
 Jehovah hath made everything for His own sake ;
 And thus the wicked for the day of evil. (xvi. 4.)
 It is the glory of God to conceal a thing ;
 And it is the glory of kings to search out a thing. (xxv. 2.)

God is Omniscient and Omnipresent.

The eyes of Jehovah are in every place,
 Inspecting the wicked and the good. (xv. 3.)
 Sheôl* and Abaddon† are before Jehovah :
 How much more the hearts of the sons of Adam ! (xv. 11.)
 All the ways of a man are pure in his own eyes ;
 But Jehovah weigheth the spirits. (xvi. 2.)
 The fining pot for silver, and the furnace for gold :
 But Jehovah proveth the hearts (of men). (xvii. 3.)
 Every path of a man is right in his own eyes :
 But Jehovah weigheth hearts. (xxi. 2.)

* SHEÔL. Used to describe the entire invisible world.

† ABADDON. Destruction ; place of destruction : the bottomless abyss.

God takes delight in good men.

The abomination of Jehovah are the perverse in heart ;
 But his delight are the upright in way. (xi. 20.)
 A good man obtaineth favour from Jehovah ;
 But the man of evil devices HE will condemn. (xii. 2.)
 An abomination to Jehovah are lips of deceit ;
 But they who practice truth are His delight. (xii. 22.)
 The sacrifice of the wicked is an abomination to Jehovah ;
 But the prayer of the upright is His delight.
 An abomination to Jehovah is the way of the wicked ;
 But him who pursueth righteousness HE will love. (xv. 8, 9.)
 Evil thoughts are an abomination to Jehovah ;
 But pure words are His delight. (xv. 26.)
 When a man's ways please Jehovah,
 HE will bring even his enemies to peace with him. (xvi. 7.)

God abhors all Wickedness.

These six things Jehovah hateth,
 And seven are the abomination of His soul :—
 Haughty eyes, a false tongue,
 And hands that shed innocent blood ;—
 A heart contriving devices of iniquity,
 Feet that swiftly run into mischief :—
 A false witness will pour out lies,
 And will sow contentions among brethren. (vi. 16—19.)

God's Word is Pure, Sufficient, and Inviolable.

Every word of God is pure :
 HE is a shield to those that trust in HIM.
 Add not to His words,
 Lest HE reprove thee, and thou be found a liar. (xxx. 5, 6.)

God answers the Prayer of the Righteous.

Jehovah is far from the wicked ;
 But the prayer of the righteous HE will hear. (xv. 29.)

God will judge for Neglected Opportunities of Doing Good.

If thou refrain from delivering those who are being taken to death,
And those who are tottering to slaughter ;—
If thou say, “ Behold we knew not this man ” ;
HE that weigheth hearts, will not HE notice it ?
HE that guardeth thy life, doth HE not know it ?
And HE that rendereth to a man according to his work ?
(xxiv. 11, 12.)

GROUP II.

SAYINGS RELATING TO MAN'S DUTY TO GOD.

The Best Knowledge is the Knowledge of God.

The fear of Jehovah is the summit of knowledge ;
Wisdom and instruction fools despise. (i. 7.)
The beginning of wisdom is the fear of Jehovah,
And the knowledge of the Holy One is understanding. (ix. 10.)
The fear of Jehovah is the instruction of wisdom,
And before honour is humility. (xv. 33.)
Men of wickedness will not understand judgment ;
But they who seek Jehovah will understand all things. (xxviii. 5.)
He that walketh in his uprightness feareth Jehovah :
But he that is perverse in his ways despiseth HIM. (xiv. 2.)
In the fear of Jehovah there is strong confidence ;
And to His children it shall be a refuge.
The fear of Jehovah is a fountain of life
To him that departeth from the snares of death. (xiv. 26, 27.)
By mercy and truth a transgression may be expiated ;
And in the fear of Jehovah is a departure from evil. (xvi. 6.)
Where there is no oracle, the people go astray ;
But he that keepeth the law, happy is he ! (xxix. 18.)

Trust in God, and Distrust of Self, are solemn duties.

Trust in Jehovah with all thy heart ;
 And lean not upon thine own understanding.
 In all thy ways consult HIM,
 And HE will direct thy paths.
 Be not wise in thine own eyes :
 Fear Jehovah, and depart from evil.
 It shall be health to thy navel,
 And marrow to thy bones. (iii. 5—8.)
 Commit to (lit. roll upon) Jehovah thy work,
 And thy purposes shall be established. (xvi. 3.)
 He that doeth business with discretion shall find good ;
 And he that trusteth in Jehovah, happy is he ! (xvi. 20.)
 A tower of strength is the name of Jehovah ;
 Into it runneth the righteous, and is safe. (xviii. 10.)
 Say not, ' I will revenge the wrong ' !
 Wait on Jehovah, and HE will save thee. (xx. 22.)
 Seest thou a man wise in his own eyes ?
 There is hope of a fool before him ! (xxvi. 12.)
 He that is of proud spirit stirreth up strife :
 And he that relieth upon Jehovah shall be made fat.
 He that trusteth in his own heart—he is a fool :
 But he that walketh in wisdom—he shall be delivered.
 (xviii. 25, 26.)
 The fear of man bringeth a snare :
 But he that trusteth in Jehovah will be safe. (xxix. 25.)
 Every word of God is pure :
 HE is a shield to them that trust in HIM. (xxx. 5.)

Sin is to be confessed to God, and forsaken.

He that concealeth his transgressions shall not prosper :
 He that confesseth and forsaketh (them) shall find mercy.
 (xxviii. 13.)

Divine Correction is to be submitted to.

The correction of Jehovah, my son, despise thou not ;

And loathe not His reproof :
For whom Jehovah loveth HE reproveth,
And as a father the son in whom he delighteth. (iii. 11, 12.)
Wounding stripes cleanse from evil,
And strokes the recesses of the body. (xx. 30.)
The folly of a man perverteth his way ;
And against Jehovah his heart fretteth. (xix. 3.)
He that is often reprov'd, and yet hardeneth his neck,
Shall suddenly be destroyed, and without remedy. (xxix. 1.)

God is to be Honoured with our Substance.

Honour Jehovah with thy wealth,
And with the first-fruits of all thy increase :
So shall thy barns be filled with plenty,
And thy vats shall burst with new wine. (iii. 9, 10.)

God values Moral Excellence more than Ceremonial Zeal.

He that doeth justice and equity
Is more acceptable to Jehovah than sacrifice. (xxi. 3.)
The sacrifice of the wicked is an abomination :
How much more when he bringeth it with guile? (xxi. 27.)
He that turneth away his ear from hearing the law,
Even his prayer is an abomination. (xxviii. 9.)

Still ; God's Positive Institutes are not to be Despised.

Fools make sport with the trespass-offering ;
But among the upright (it finds) favour. (xiv. 9.)
It is a snare to the man who hath devoured a devoted thing,
And after vows to ask for it again. (xx. 25.)

God requires Sincerity in Religion.

A bad tooth, and a stumbling foot ;—
So is the confidence of the hypocrite in the day of calamity.
(xxv. 19.)

GROUP III.

SAYINGS RELATING TO OUR DUTY TO OURSELVES.

The Heart must be Carefully Kept and Disciplined.

Above all keeping guard thy heart ;
 For out of it are the issues of life. (iv. 23.)
 Apply to instruction thy heart,
 And thine ears to the words of wisdom. (xxiii. 12.)
 Give, my son, thy heart to ME,
 And let thine eyes take pleasure in my ways. (xxiii. 26.)
 The purpose of folly is sinful ;
 And the scoffer is an abomination to mankind. (xxiv. 9.)
 Happy is the man that feareth always ;
 But he that hardeneth his heart shall fall into evil. (xxviii. 14.)
 The life of the flesh is a healthy heart ;
 But rottenness to the bones is jealousy. (xiv. 30.)
 Heavy is the stone, weighty is the sand ;
 But the wrath of a fool is heavier than both.
 Wrath is cruel, and anger is a flood overwhelming ;
 But who can stand before jealousy ? (xxvii. 3, 4.)

*The Wicked are not to be Envied, the Lot of the
 Righteous being far better.*

Envy not the man of violence,
 Nor choose any of his ways :
 For the abomination of Jehovah is the perverse man ;
 But with the upright is His secret.
 The curse of Jehovah is in the house of the wicked ;
 But the dwelling of the righteous HE will bless.
 Surely the scorers HE will scorn ;
 But to the meek HE will grant favour.
 The wise shall inherit glory ;
 But fools shall be held up to contempt. (iii. 31—35.)
 A ransom for the righteous is the wicked man,
 And instead of the upright is the transgressor. (xxi. 18.)

Let not thy heart envy sinners ;
But in the fear of Jehovah (continue) all the day long :
For there is a hereafter ;
And thy hope shall not be cut off.
Hear thou, my son, and be wise,
And let thy heart be upright in the way. (xxiii. 17—19.)
Envy not men of evil,
Nor desire to be with them ;
For their heart meditates destruction,
And their lips speak of mischief. (xxiv. 1, 2.)
Fret not thyself because of evil men,
Nor envy the wicked :
For there shall be no future to the wicked ;
The lamp of the wicked shall be extinguished. (xxiv. 19, 20.)

*Heartiness in the Pursuit of Wisdom is Essential
to Success.*

To what purpose is there a price in the hand of a fool
To get wisdom, while he has no heart (towards it) ? (xvii. 16.)
Wisdom is before him that understandeth ;
But the eyes of the fool are at the ends of the earth (looking for
it). (xvii. 24.)
He that secludeth himself will seek (knowledge) according to his
desire ;
With all kinds of knowledge he will warmly interest himself.
A fool hath no pleasure in understanding,
But in revealing the secrets of his heart. (xviii. 1, 2.)
The heart of the prudent will acquire knowledge ;
And the ear of the wise will seek knowledge. (xviii. 15.)

Pride is to be Mortified, Humility Cherished.

Pride cometh, and shame will follow ;
But with the modest is wisdom. (xi. 2.)
The abomination of Jehovah is all pride of heart ;
Hand for hand (see xi. 21) he shall not be held innocent. (xvi. 5.)

before destruction is pride,
and before a fall haughtiness of spirit.
It is better to have a humble spirit with the meek,
than to divide the spoil with the proud. (xvi. 18, 19.)
before destruction the heart of man is haughty,
and before honour is humility. (xviii. 12.)
haughtiness of eyes, and pride of heart,
and the light (festivity) of the wicked, is sin. (xxi. 4.)
Proud and haughty scoffer is his name,
Who acteth with the fury of pride. (xxi. 24.)
The reward of humility (and) the fear of Jehovah
Will be) wealth, and honour, and life. (xxii. 4.)
boast not thyself in the king's presence,
and in the place of the great stand not :
For it is better that he should say to thee, 'Come up hither,'
than that thou shouldest be put lower in the presence of the
prince whom thine eyes have seen. (xxv. 6, 7.)
A man's pride shall bring him low ;
but him that is of a humble spirit glory shall uphold. (xxix. 23.)
boast not thyself of tomorrow ;
For thou knowest not what (even) the present day will bring forth.
(xxvii. 1.)

Self-Control is a Glorious and Blessed Attainment.

A fool is known in the day of his indignation ;
but he that concealeth a reproach is prudent. (xii. 16.)
He that is soon angry will commit folly ;
and a man of evil devices will be hated. (xiv. 17.)
He that is patient in spirit is a man of great understanding ;
but he that is short-tempered exalteth folly. (xiv. 29.)
A soft answer turneth away wrath ;
but a provoking word causeth anger to rise. (xv. 1.)
A man of wrath stirreth up strife ;
but he that is slow to anger stilleth contention. (xv. 18.)
Better is the slow to anger than the mighty ;
and he that ruleth his own spirit than he that taketh a city.
(xvi. 32.)

The discretion of a man deferreth his anger ;
And it is to his honour to pass over a fault. (xix. 11.)
It is an honour to a man to cease from contention ;
But every fool will heat himself (therein). (xx. 3.)
If thou faint in the day of adversity,
Thy strength is small. (xxiv. 10.)
A city broken down without a wall,
Is the man who hath no control over his own spirit. (xxv. 28.)
A man of stern wrath payeth the fine ;
And if thou exempt him, thou must do it again. (xix. 19.)
Seest thou a man hasty in his words ?
There is hope of a fool rather than of him. (xxix. 20.)
Even in laughter the heart is sad ;
And at the end of it mirth (becomes) heaviness. (xiv. 13.)

The Tongue especially is to be carefully kept.

Put away from thee frowardness of mouth,
And perverseness of lips put far from thee. (iv. 24.)
A man of Belial, a man of iniquity,
Walketh in perverseness of mouth,
Winking with his eyes, talking with his feet,
Teaching with his fingers :
Perverseness is in his heart, he ploweth up evil
At all times :—he will promote contentions.
Therefore his ruin shall come suddenly :—
In a moment he shall be broken without a helper. (vi. 12—15.)
In the transgression of the lips the wicked man is ensnared ;
But the righteous shall come out of trouble.
By the fruit of the mouth a man shall be filled with good ;
And the recompense of the hands of a man shall be rendered to
him. (xii. 13, 14.)
In the mouth of a fool there is a rod of pride ;
But the lips of the wise will preserve them. (xiv. 3.)
The mouth of the fool is his ruin,
And his lips are the snare of his soul. (xviii. 7.)
By the fruit of his mouth a man's belly shall be filled :

The increase of his lips shall satisfy him.
 Death and life are in the power of the tongue ;
 And he that loveth her (death or life) shall eat her fruit.
 (xviii. 20, 21.)
 By patient gentleness the prince is persuaded,
 And a soft tongue breaketh the bone. (xxv. 15.)
 Accuse not a servant to his master,
 Lest he curse thee, and thou be found guilty. (xxx. 10.)

No man should blow the Trumpet of His Own Praise.

He that is despised, and is a servant to himself,
 Is better than he that praiseth himself, and lacketh bread. (xii. 9.)
 Many men will proclaim—each his own goodness ;
 But who can find a faithful man ? (xx. 6.)
 Vapours and wind and no rain—
 So is he that boasteth falsely of his liberality. (xxv. 14.)
 In eating honey to go to excess is not good :
 And to seek their own glory is not glorious (for men). (xxv. 27.)
 Let another praise thee, and not thy own mouth ;
 A stranger and not thy own lips. (xxvii. 2.)

Silence is often golden.

A prudent man concealeth what he knows ;
 But the heart of fools will proclaim folly. (xii. 23.)
 He that keepeth his mouth guardeth his life ;
 But he that openeth wide his lips — it is his ruin. (xiii. 3.)
 In the heart of the intelligent wisdom resteth ;
 But that which is in the midst of fools will be known. (xiv. 33.)
 He that restraineth his words understandeth knowledge ;
 And he that is of a meek spirit is a man of understanding.
 Even the fool, when silent, will be accounted wise :
 When he closeth his lips, prudent. (xvii. 27, 28.)
 He that answereth a matter before he heareth it,
 It is folly and shame to him. (xviii. 13.)
 He that keepeth his mouth and his tongue,

Keepeth his soul from troubles. (xxi. 28.)

A fool openeth all his mind ;

But a wise man will keep his opinion till afterwards. (xxix. 11.)

Our ways should be carefully pondered.

The wisdom of the prudent is to understand his way ;

But the folly of fools is deceit. (xiv. 8.)

The simple believeth every word ;

But the prudent will consider his path.

The wise man feareth and departeth from evil ;

But the fool rageth and is confident. (xiv. 15, 16.)

The wicked hardeneth his face ;

But the upright,—he will prepare his ways. (xxi. 29.)

The prudent man seeth the evil, and hideth himself ;

But the simple pass on, and are punished. (xxii. 3.)

The prudent man seeth the evil, and hideth himself ;

The simple pass on, and are punished. (xxvii. 12.)

Let thine eyes look straight forward,

And thine eyelids right on before thee.

Ponder the path of thy feet,

And all thy ways shall be established.

Turn not to right or left :

Remove thy foot from evil. (iv. 25—27.)

Intoxicating Drinks are to be avoided as Beverages.

Wine is a mocker ; strong drink is tumultuous :

No one that errs in it is wise. (xx. 1.)

He that loveth pleasure will be a poor man :

He that loveth wine and oil shall not be rich. (xxi. 17.)

Be not among tipplers of wine ;

Among gluttonous eaters of flesh :

For the drunkard and the glutton shall be impoverished :

And drowsiness shall clothe (a man) with rags. (xxiii. 20—21.)

Who hath woe ? Who hath lamentation ?

Who hath contentions ? Who hath babbling ?

Who hath wounds without cause ? Who hath redness of eyes ?

They who tarry long at the wine ;
 They who go to seek mixed wine.
 Gaze not on the wine when it reddens itself,
 When it sheweth in the cup its bead (lit. eye),
 When it floweth agreeably.
 Afterwards like a serpent it will bite,
 Like a basilisk it will strike.
 Thine eyes shall gaze upon strange women,
 And thy heart shall utter perverse things.
 And thou shalt be as he that lieth down in the heart of the sea,
 And as he that sleepeth on the top of the mast.
 They have smitten me, but I am not hurt ;
 They have beaten me, but I regard it not ;
 When I rise I will seek after it yet again. (xxiii. 29—35.)
 It is not for kings, O Lemuel,
 It is not for kings to drink wine ;
 Nor for princes to desire mixed wine ;
 Lest he drink, and forget the statute,
 And to any of the sons of distress give wrong judgment.
 Give strong drink to him that is perishing,
 And wine to him that is of heavy spirit :
 Let him drink, and forget his poverty,
 And remember his trouble no more. (xxxi. 4—7.)

Gluttony is to be Abhorred.

(See, too, preceding Section)

When thou sittest to eat with a ruler,
 Consider diligently what is before thee ;
 And put a knife to thy throat,
 If thou be a man of keen appetite.
 Desire not his dainties,
 For they are deceitful food. (xxiii. 1—3.)
 Hast thou found honey ?
 Eat (only) what is sufficient for thee,
 Lest thou be surfeited with it, and bring it up again. (xxv. 16.)
 The full-fed man trampleth on the honey comb ;
 But to the hungry man every bitter is sweet. (xxvii. 7.)

The Sluggard and Slothful Man should waken np.

Go to the ant, thou sluggard ;
Consider her ways, and be wise :
Who hath no leader, overseer, nor ruler,
Who prepareth in summer her meat,
Who gathereth in harvest her food.
How long, O sluggard, wilt thou lie down ?
When wilt thou rise from thy sleep ?
' A little sleep ! A little slumbering !
A little folding of the hands for lying down !'
So thy poverty shall come as a highwayman,
And thy want as an armed man. (vi. 6—11.) (See xxiv. 33, 34.)
The hand that is slothful maketh poor ;
But the hand of the diligent maketh rich.
He that gathereth in summer is a prudent son :
He that sleepeth in harvest is a son that causeth shame. (x. 4, 5.)
As vinegar to the teeth, or as smoke to the eyes,
So is the sluggard to his employers. (x. 26.)
The way of the sluggard is like a hedge of thorns ;
But the path of the upright is as the highway. (xv. 19.)
He that is slothful in his work
Is a brother to the chief destroyer. (xviii. 9.)
Sloth causeth one to fall into a deep sleep,
And the soul of the idle shall hunger. (xix. 15.)
The sluggard hideth his hand in the dish,
Even to his mouth he will not lift it up again. (xix. 24.)
The sluggard will not plow because of the cold ;
He will beg in harvest, and there is nothing (for him). (xx. 4.)
Love not sleep, lest thou become poor :
Open thine eyes, and be satisfied with bread. (xx. 13.)
The desire of the slothful killeth him ;
For his hands refuse to labour.
All the day long he coveteth greedily ;
But the righteous man gives and spares not. (xxi. 25, 26.)
Saith the sluggard ' A lion in the street !
In the midst of the highway, I shall be killed !' (xxii. 13.)

I passed by the field of the sluggard,
 And the vineyard of the man lacking heart (sense) ;
 And, behold, it was all overgrown with nettles,
 And thorns covered the face of it,
 And its stone wall was broken down.
 And I myself saw ; I laid it to my heart :
 I looked, and received instruction.
 ‘ A little sleep ! A little slumbering !
 A little folding of the hands for lying down ! ’
 So thy poverty shall come as a highwayman,
 And thy want as an armed man. (xxiv. 30—34.) (see vi. 10, 11.)
 Saith the sluggard ‘ There is a swarthy lion in the path !
 A lion in the highway ! ’
 As the gate turneth upon its hinges,
 So the sluggard upon his bed.
 The sluggard hideth his hand in the dish :
 It fatigueth him to bring it back again to his mouth.
 The sluggard is wiser in his own eyes
 Than seven who can give a reason. (xxvi. 13—16.)

Diligence is both Commendable and Profitable.

He that tilleth his land shall be filled with bread ;
 But he that follows the profligate lacketh heart (sense). (xii. 11.)
 The hand of the diligent shall bear rule ;
 But slothfulness shall be under tribute. (xii. 24.)
 The slothful will not roast what he hath caught in hunting :
 But the substance of a diligent man is precious. (xii. 27.)
 The sluggard desireth vehemently, and there is nothing for his
 soul ;
 But the soul of the diligent shall be made fat. (xiii. 4.)
 Where no oxen are, the stall is clean ;
 But great revenues arise from the strength of the ox. (xiv. 4.)
 In all labour there will be profit ;
 But the talk of the lips tendeth only to poverty. (xiv. 23.)
 The plans of the diligent tend only to profit,

And of every one that is hasty (*i.e.*, soon tired—fickle), only to want. (xxi. 5.)

Seest thou a man diligent in his business ?

Before kings he shall stand :

He shall not stand before mean men. (xxii. 29.)

Prepare thy work without,

And make it ready in the field for thyself,

And afterward thou shalt build thy house. (xxiv. 27.)

He that keepeth the fig-tree shall eat of its fruit ;

And he that guardeth his employers shall be honoured. (xxvii. 18.)

Be diligent to know the faces of thy flock,

And set thy heart upon the herds.

For might is not for ever ;

Nor the crown to every generation.

The tender herb appeareth, and the grass is seen,

And the plants of the hills are collected together.

The lambs are for thy clothing,

And the goats are the price of the field.

And thou shalt have plenty of goats' milk for food ;

For the food of thy house—for the maintenance of thy maidens.

(xxvii. 23—27.)

He that tilleth his land shall be full of bread ;

But he that followeth the profligate shall be full of poverty.

(xxviii. 19.)

*Wealth is not to be Coveted ; or Pursued for its
own sake.*

Labour not to be rich :

Cease from thy own understanding.

Wilt thou cause thine eyes to fly upon it,—and it is not ?

It will surely make to itself wings ;

As an eagle it will fly towards the heavens. (xxiii. 4, 5.)

A faithful man has many benedictions ;

But he that hasteneth to be rich will not be held innocent.

(xxviii. 20.)

He that hasteth to be rich hath an evil eye,

And he knoweth not that poverty will come upon him. (xxviii. 22.)
 Two things I have requested of thee ;
 Withold them not from me before I die :
 Vanity and lying remove from me :
 Give me neither poverty nor riches :
 Provide me the food appointed for me :
 Lest I be full, and commit falsehood,
 And say ' Who is Jehovah ? '
 Or, lest I be poor, and steal,
 And profane the name of my God. (xxx. 7—9.)

Judicious Advice should be taken.

The wise in heart will receive advice :
 But the prating fool will be thrown down. (x. 8.)
 The way of a fool is right in his own eyes ;
 But he that hearkeneth to counsel is wise. (xii. 15.)
 Harken to counsel, and receive correction,
 That thou mayest be wise in thy latter end. (xix. 20.)
 When the scoffer is punished, the simple is made wise :
 And when the wise man is instructed he will get knowledge.
 (xxi. 11.)

*Every man should act in a manner becoming his
 Station in Life.*

Delight becometh not a fool ;
 Much less is it becoming for a servant to rule over princes.
 (xix. 10.)
 As snow in summer, and rain in harvest,
 So honour becometh not a fool. (xxvi. 1.)
 As he that cutteth off the feet drinketh damage,
 So is he that sendeth a message by the hand of a fool. (xxvi. 6.)
 As he that bindeth a stone in a sling,
 So is he that giveth honour to a fool. (xxvi. 8.)
 As the bird that wandereth from her nest,

So is the man that wandereth from his place—(i.e., station).

(xxvii, 8.)

He that delicately treateth his servant from a child

Shall at length have him for a son. (xxix. 21.)

For three things the earth is disquieted,

And for four which it cannot bear :

For a servant when he reigneth,

And a fool when he is filled with food ;

For her that is hated when she obtains power,

And for a servant-maid who has supplanted her mistress.

(xxx. 21—23.)

Suretyship should be avoided.

My son, if thou hast become surety for thy neighbour,

If thou hast stricken thy hands for a stranger,

Thou art ensnared by the words of thy mouth,

Thou art taken in the words of thy mouth.

Do this now, my son, and be delivered,

When thou hast come into the hand of thy neighbour.

Give not sleep to thine eyes,

Nor slumber to thine eyelids.

Be delivered as a roe from the hand,

And as a bird from the hand of the fowler. (vi. 1, 5.)

He shall smart severely who is surety for a stranger :

But he that hateth suretyships is secure. (xi. 15.)

A man lacking heart (sense) striketh hands :

He becometh a surety in the presence of his neighbour. (xvii. 18.)

Take his garment ! for he is surety for a stranger ;

And for a strange woman he hath pledged himself. (xx. 16.)

Be not among those who strike hands (for a pledge),

Among those who are sureties for debts.

If thou hast nothing to pay,

Why should he take thy bed from under thee ? (xxii. 26, 27.)

Take his garment ! for he is surety for a stranger ;

And for a strange woman he hath pledged himself. (xxvii. 13.)

(See xx. 16. repeated).

Companionship with Evil Men should not be held.

My son, if sinners entice thee,
 Consent thou not.
 If they say, 'Come with us,
 We will lie in wait for blood;—we will hide ourselves
 For him that is innocent in vain :
 We will swallow them up as Sheōl (does) the living ;
 And the upright as they who descend to the pit :
 All valuable treasure we shall find,
 We shall fill our houses with spoil :
 Cast in thy lot among us ;
 One purse shall belong to us all ' :—
 My son, go not in the road with them ;
 Hold back thy foot from their paths :
 For their feet run into evil,
 And they make haste to shed blood.
 For in vain is the net spread out
 Before the eyes of any winged thing.
 But they lie in wait for their own blood ;
 And hide themselves for their own lives.
 Such are the ways of all who are greedy of gain,
 Which taketh away the life of its owners. (i. 10—19.)
 Into the way of the wicked thou shalt not enter,
 Nor walk in the road of evil men.
 Avoid it, pass not through it,
 Flee from it, and pass away.
 For they sleep not, if they have done no evil ;
 And their sleep is taken, if they cause none to stumble. (iv. 14—17.)
 The way of the wicked is as blackness :
 They know not at what they stumble. (iv. 19.)
 He that walketh with wise men will be wise ;
 But the companion of fools will fall into evil. (xiii. 20.)
 Go from the presence of a foolish man,
 When thou perceivest not the lips of knowledge. (xiv. 7.)
 A man of violence deceiveth his neighbour,
 And leadeth him into the path that is not good.

He shutteth his eyes to devise treachery :
Muttering with his lips he hath perfected an evil design.
(xvi. 29, 30.)

The evil man hearkeneth to the lip of iniquity,
And the liar giveth ear to the perverse tongue. (xvii. 4.)

Let a bear bereaved (of her whelps) meet a man,
Rather than the fool in his folly. (xvii. 12.)

Associate not with a passionate man ;

With a furious man thou shalt not go ;

Lest thou learn his ways,

And get a snare for thy soul. (xxii. 24, 25.)

He that is partner with a thief hateth his own life :

He will hear an oath, and will not betray it. (xxix. 24.)

The Society of Wicked Women must be Shunned.

For her (the harlot's) house leadeth down unto death,
And her paths unto the dead.

None that enter it return again,
Nor touch again the paths of the living. (ii. 18, 19.)

For the harlot's lips distil honey,
And her mouth is smoother than oil :

At last she is bitter as wormwood,
Sharp as a two-edged sword.

Her feet go down to death ;

Her steps take hold on Sheol.

Lest thou ponder the path of life,

Her ways are uncertain, thou wilt not know them.

And now, ye sons, hearken to me,

And turn not away from the words of my mouth.

Remove far from her thy way,

And approach not the door of her house ;

Lest thou give thy honour to strangers,

And thy years to a cruel one ;

Lest strangers be filled with thy wealth,

And thy labours be in the house of the stranger ;

And thou mourn at thine end,

When thy flesh and thy remains are consuming,
 And thou shalt say, 'How have I hated discipline,
 And my heart despised reproof;
 And I listened not to the voice of my teachers,
 Nor to my instructors inclined my ear.
 I was almost in every mischief
 In the midst of the congregation and assembly.'
 Drink water from thy own cistern,
 And running waters from thy own well.
 Let thy fountains pour out abroad,
 In the open places rivers of waters.
 They shall be for thee only,
 And not for strangers with thee.
 Let thy fountain be blessed;
 And rejoice in the wife of thy youth.
 Let her be as the lovely hind and the favourite roe;
 Let her breasts satisfy thee at all times,
 And be thou ravished always with her love.
 And why, my son, wilt thou be ravished with a harlot,
 And embrace the bosom of a stranger?
 For before the eyes of Jehovah are the ways of man,
 And all his goings HE pondereth.
 The wicked man shall be ensnared by his own iniquities,
 And in the cords of his own sin he shall be held.
 He shall die without correction,
 And in his great folly shall go astray. (v. 3—23.)
 Let not thy heart burn for her (the harlot's) beauty;
 Nor let her seduce thee with her eyelids.
 For on account of a whorish woman
 (A man is brought) to a piece of bread,
 And a man's wife will hunt for precious life.
 Can a man keep alive fire in his bosom,
 And his clothing not be burned?
 If a man walk upon burning coals,
 Will not his feet be scorched?
 So is he that goeth in to his neighbour's wife;
 He that toucheth her shall not be innocent.

They will not despise a thief,
When he stealeth to fill his soul (*i.e.*, appetite) if hungry ;
But if he be found, he shall restore sevenfold ;
He shall give all the wealth of his house.
He that committeth adultery with a woman lacketh heart (sense) :
He that doeth this destroyeth his own soul.
A wound and disgrace he shall find ;
And his reproach shall not be blotted out.
For jealousy is the rage of a man,
And he will not spare in the day of vengeance,
He will not accept the face of any atonement ;
Nor will he be content though thou multiply gifts. (vi. 25—35.)
For at the window of my house
Through the lattice I looked,
And I beheld among the simple ones,
I discerned among the youths,
A young man lacking heart (sense),
Passing on by the street near her corner ;
On the road to her house he stepped
In the twilight, in the evening of the day,
In the blackness and darkness of night :
And, behold, a woman came to meet him
Dressed as a harlot, with guarded heart.
She is noisy and stubborn ;
Her feet continue not in her house :
Now in the street, now in the broad place,
At every corner she lieth in wait.
So she caught him, and kissed him ;
She emboldened her face, and said to him,
' I have peace offerings with me ;
This day I have paid my vows.
Therefore I came out to meet thee,
To look earnestly for thy face, and I have found thee.
With coverlets I have spread my couch,
With tapestry, with fine linen of Egypt.
I have sprinkled my bed with myrrh,
Aloes, and cinnamon.

Come, let us satiate ourselves with loves till the morning !
 Let us revel in loves !
 For the husband is not in his house,
 He is gone a long journey.
 A bundle of silver he has taken in his hand ;
 On a fixed day he will return to his house.'
 She turned him aside by the multitude of her blandishments,
 By the smoothness of her lips she compelled him.
 He goeth after her immediately,
 As an ox goeth to the slaughter,
 And as the fettered prisoner to the fool's correction,
 Till the dart strike through his liver ;
 As the bird hasteth into the snare,
 And knoweth not that it is for his life.
 And now, ye sons, hearken to me ;
 Give ear to the words of my mouth.
 Let not thy heart decline to her ways ;
 Wander not in her paths.
 For she hath caused many to fall wounded ;
 And mighty are all her slain.
 The ways of Sheōl are towards her house,
 Going down to the recesses of death. (vii. 6—27.)
 A foolish woman is noisy :
 She is indiscreet, and knoweth nothing.
 And she sitteth at the door of her house,
 On a seat in the high places of the city,
 To call to those who pass by on the road,
 Who are going straight on their ways.
 'Whoever is simple, let him turn aside hither' ;
 And to him that lacketh heart (sense) she saith,
 'Stolen waters will be sweet,
 And the bread of secret places will be pleasant.'
 And he knoweth not that the dead are there,
 And that in the depths of Sheōl are her guests. (ix. 13—18.)
 As an ornament of gold in the swine's snout ; (in allusion to the
 nose-ring)
 So is beauty in the woman without discretion. (xi. 22.)

The mouth of strange women is a deep pit :
 He whom Jehovah abhors shall fall there. (xxii. 14.)
 For a whorish woman is a deep ditch ;
 And a strange woman is a narrow pit.
 She lieth in wait as a robber,
 And she increaseth transgressors among men. (xxiii. 27, 28.)
 These three things are too wonderful for me,
 And there are four which I do not comprehend :
 The way of an eagle in the skies ;
 The way of a serpent up a rock ;
 The way of a ship through the heart of the sea ;
 And the way of a man with a maiden.
 Such is the way of an adulterous woman :
 She eateth, and wipeth her mouth,
 And she saith ' I have done no evil.' (xxx. 18—20.)
 Oh, my son ! oh, thou son of my womb !
 Oh, thou son of my vows !
 Give not to women thy strength,
 Nor thy ways to that which blotteth out kings. (xxi. 2, 3.)

GROUP IV.

SAYINGS RELATING TO MAN'S DUTY TO HIS NEIGHBOUR.

We should Sympathise with the Sorrowing.

Grief in the heart of a man depresseth it ;
 But a kind word maketh it glad. (xii. 25.)
 A joyful heart maketh a cheerful countenance :
 But by trouble of heart the spirit is broken. (xv. 13.)
 All the days of the afflicted are evil ;
 But a glad heart is a continual feast. (xv. 15.)
 The spirit of a man will sustain his infirmity ;
 But who shall sustain the spirit when it is smitten ; (xviii. 14.)
 As liquid honey are pleasant words,
 Sweetness to the soul, and healing to the bones. (xvi. 24.)
 (But even Sympathy has its Limitations.)
The heart knoweth its own sorrow ;
And a stranger cannot mingle himself with its joy. (xiv. 10.)

Words to be Profitable must be Seasonable.

There is joy to a man by the answer of his mouth ;
 And a word in proper time—how acceptable ! (xv. 23.)
 A false witness shall perish ;
 But the man who (truly) heard shall speak convincingly. (xxi. 28.)
 Speak not in the ear of a fool ;
 For he will despise the wisdom of thy speech. (xxiii. 9.)
 As golden citrons in baskets of silver,
 So is a word opportunely spoken.
 As an earring of gold, and an ornament of fine gold,
 So is a wise reproof on the listening ear.
 As the cooling of snow in the day of reaping,
 So is a faithful messenger to them that send him :
 He will refresh the spirit of his employers. (xxv. 11—13.)
 He that taketh away a garment in a cold day,
 Vinegar upon nitre,
 So is he that singeth songs to one of a heavy heart. (xxv. 20.)
 Cold waters to the fainting soul,
 And good news from a distant country. (xxv. 25.)
 As the legs hang down from a lame man,
 So is a parable in the mouth of fools. (xxvi. 7.)
 As the thorn goeth up into the hand of a drunkard,
 So is a parable in the mouth of fools. (xxvi. 9.)

*Our Poor Neighbour is to be Promptly and Generously
 Helped by us.*

Withold not a good thing from them to whom it is due,
 When it is in the power of thy hand to do it.
 Say not to thy neighbour, Go, and come back,
 And to-morrow I will give, when it is with thee. (iii. 27, 28.)
 He that despiseth his neighbour sinneth :
 But he that sheweth kindness to the poor, blessings are his.
 (xiv. 21.)
 He that oppresseth the humble reproacheth his Maker ;
 But he honoureth HIM that sheweth kindness to the poor.
 (xiv. 31.)

He that showeth kindness to the poor lendeth to Jehovah ;
 And that which is lent to HIM, HE will repay to the lender. (xix. 17.)
 He that shutteth his ear to the cry of the poor
 Shall also himself cry, and not be heard. (xxi. 13.)
 The eye of the benevolent shall be blessed :
 For he giveth of his bread to the poor. (xxii. 9.)
 He that giveth to the poor shall have no want ;
 But he that hideth his eyes shall have many a curse. (xxviii. 27.)

Compassion is more Excellent than Cruelty.

There is a generation—their teeth are swords,
 Their front teeth are knives,
 To devour the meek from the earth,
 And the poor from among men. (xxx. 14.)
 The righteous man considereth the life of his beast ;
 But the bowels of the wicked are cruel. (xii. 10.)
 The honour of a man is his kindness :
 And a poor man is better than a liar. (xix. 22.)
 A man of compassion doeth good to his own soul ;
 But the cruel troubleth his own flesh. (xi. 17.)

*Our Judgments of our Neighbour should be strictly
 Honest and Truthful.*

He that justifieth the wicked, and he that condemneth the righteous
 Even both of them are an abomination to Jehovah. (xvii. 15.)
 Also to punish the righteous is not good—
 To smite the upright for their integrity. (xvii. 26.)
 These things also belong to the wise.
 To respect persons in judgment is not good.
 He that saith to the wicked 'Thou art righteous' ;
 The people shall curse him, the nations shall execrate him :
 But they who rebuke him shall find favour,
 On them shall come good benedictions.
 He shall kiss lips
 That returneth right answers. (xxiv. 23—26.)

Be not a witness against thy neighbour without cause,
Nor deceive with thy lips :
Say not 'As he hath done to me,
So will I do to him—I will render to the man according to his
works.' (xxiv. 28, 29.)

A club, and a sword, and a sharp arrow,
Is he that beareth false witness against his neighbour. (xxv. 18.)
He that cometh first in his own cause appeareth right ;
His neighbour will come and closely examine him. (xviii. 17.)

We are to live in Peace with our Neighbour.

The soul of the wicked desireth evil :
His neighbour findeth no favour in his eyes. (xxi. 10.)
He that studieth to do evil
Shall be called a master of mischief. (xxiv. 8.)
Withdraw thy foot from thy neighbour's house,
Lest he be satiated with thee, and hate thee. (xxv. 17.)
Contrive not evil against thy neighbour
When he dwells in security by thee.
Quarrel not with a man without cause,
If he have not rendered thee evil. (iii. 29, 30.)
Only by pride cometh contention ;
But with the well advised is wisdom. (xiii. 10.)
He that returneth evil for good,
Evil shall not depart from his house.
As he that letteth out water (from flood-gates) so is the beginning
of strife :
Therefore cease before the quarrel becomes hot. (xvii. 13, 14.)
He that loveth transgression loveth strife ;
He that exalteth his gate seeketh ruin. (xvii. 19.)
The lips of a fool enter into strife,
And his mouth calleth for blows. (xviii. 6.)
The lot causeth contentions to cease,
And among the mighty maketh distribution. (xviii. 18.)
Expel the scoffer, and contention will go out (with him) :
Strife and shame will cease. (xxii. 10.)
Enter not hastily into contention,

Lest (thou know not) what to do in the end thereof,
 When thy neighbour hath put thee to shame.
 Plead thy cause with thy neighbour (thyself) ;
 And tell not the secret to another :
 Lest he that heareth it put thee to shame,
 And thy reproach be not removed. (xxv. 8—10.)
 As he that taketh a dog by the ears that is passing along,
 Is he that meddleth with a quarrel not his own. (xxvi. 17.)
 A man of anger stirreth up strife,
 And a furious man multiplieth transgressions. (xxix. 22.)
 If thou hast committed folly in lifting up thyself,
 If thou hast entered into a conspiracy,
 Put thy hand upon thy mouth.
 For the agitation of cream bringeth forth butter,
 And the agitation of wrath bringeth forth blood,
 And the continued agitation of wrath bringeth forth a law-suit.
 (xxx. 32, 33.)

*Covetousness of our Neighbour's Substance is an
Insatiable Sir.*

The wicked man desireth the net of his companions ;
 But the branch of the righteous shall bear (its own fruit). (xii. 12.)
 He troubleth his own house who is greedy of gain ;
 But he that hateth bribes shall live. (xv. 27.)
 Sheöl and death are never satiated ;
 So the eyes of man are never satiated. (xxvii. 20.)
 To the horse-leech there are two daughters, ' Give ! Give ! '
 There are three things that will not be satisfied,
 And four that say not, ' Enough ' !
 Sheöl ; and the barren womb ;
 The land not full of water ;
 And the fire saith not, ' Enough ' ! (xxx. 15, 16.)

Flattery should neither be Given nor Sought.

*He that praiseth his friend with a loud voice,
 In the morning early, it shall be reckoned to him a curse. (xxvii. 14.)*

As the crucible is to the silver, and the furnace to the gold,
So let a man be to the mouth of his praise.
(i.e., To the mouth which praises him : let him try it as closely
as the crucible does the silver, or the furnace the gold.)
(xxvii. 21.)

They who forsake the law praise the wicked ;
And they who keep the law contend with them. (xxviii. 4.)
He that reproveth a man shall afterwards find more favour
Than he that flattereth with his tongue. (xxviii. 23.)
A man that flattereth his neighbour
Spreadeth a net upon his footsteps. (xxix. 5.)
Eat not with him that hath an evil eye,
And desire not his dainties :
For as he thinketh in his soul, so is he :
' Eat and drink ' ! he will say to thee ; but his heart is not with
thee.

The morsel thou hast eaten thou shalt bring up again,
And thou shalt spoil thy pleasant words. (xxiii. 6. 8.)

Deceitful and Slanderous Tittle-Tattle is to be Eschewed.

He that winketh with the eye will cause trouble ;
And a prating fool will be thrown down.
A fountain of life is the mouth of the righteous ;
But the mouth of the wicked concealeth violence. (x. 10, 11.)
He that concealeth enmity with lips of deceit,
And he that sendeth forth a slander, is a fool.
In a multitude of words sin will not be wanting ;
But he that restraineth his lips is prudent. (x. 18, 19.)
He lacketh heart (sense) who reproacheth his neighbour ;
But a man of understanding will be silent.
A talebearer goeth about disclosing a secret ;
But a man faithful of spirit concealeth the matter. (xi. 12, 13.)
There is that babbles like the piercings of a sword ;
But the tongue of the wise is healing. (xii. 18.)
A faithful witness delivereth lives ;
And a false witness will utter lies. (xiv. 25.)

A man of treachery will raise contention ;
 And a whisperer separateth a man from his intimate friend. (xvi. 28.)
 The words of the whisperer are as wounds,
 And they penetrate the innermost recesses of the body. (xviii. 8.)
 (see xxvi. 22.)

A false witness shall not be held innocent ;
 And he that spreadeth lies shall not be delivered. (xix. 5.)
 A false witness shall not be held innocent ;
 And he that spreadeth lies abroad shall perish. (xix. 9.)
 He that goeth about as a talebearer revealeth a secret ;
 Therefore have no acquaintance with him who flattereth with his
 lips. (xx. 19.)

The North wind driveth away the shower :
 So doth the indignant countenance the slanderer's tongue.
 (xxv. 23.)

When the wood is wanting, the fire goeth out ;
 And where there is no whisperer, the strife ceaseth.
 As coals to burning coals—as wood to the fire ;
 So is a man of contention to inflame a quarrel.
 The words of the whisperer are as wounds,
 And they penetrate the innermost recesses of the body. (see too
 xviii. 8.)

As silver dross spread upon a potsherd,
 So are lips of ardent affection with an evil heart.
 An enemy deceiveth with his lips,
 And in his heart layeth up deceit ;
 When he speaketh graciously, believe him not ;
 For seven abominations are in his heart.
 When hatred is covered by deceit,
 His wickedness shall be brought to light in the assembly.
 He that diggeth a pit shall fall into it :
 He that rolleth a stone, it shall return upon him.
 A deceitful tongue hateth those that are injured by it ;
 And a flattering mouth worketh ruin. (xxvi. 20—28.)

*Love will hile our Neighbour's Faults :
 Hatred awakeneth contentions ;*

But love throws a covering over all faults. (x. 12.)
 He that covereth a transgression seeketh love ;
 But he that repeateth a matter separateth intimate friends.
 (xvii. 9.) (see xvi. 28.)

True Friendship is a Great Boon.

At all times a friend loveth ;
 And a brother is born for adversity. (xvii. 17.)
 A man who hath friends willingly suffers on their account ;
 And (sometimes) there is a friend who sticketh closer than a
 brother. (xviii. 24.)
 Oil and incense delight the heart :
 So the counsel of the heart is sweet to a companion.
 Thy own friend, and thy father's friend, forsake not,
 Nor enter thy brother's house in the day of thy calamity :
 Better is a neighbour near
 Than a brother afar off. (xxvii. 9, 10.)
 Iron is sharpened upon iron :
 So a man will sharpen the countenance of his friend. (xxvii. 17.)

Practical Joking is an Inhuman Pleasure.

As the madman that tosseth about
 Arrows, darts, and death,
 So is he that deceiveth his neighbour,
 And saith ' Am not I in sport ? ' (xxvi. 18, 19.)

*Our Enemy is not to be Exulted over, but to be
 Loved and Cherished.*

In the fall of thine enemy rejoice not,
 And when he stumbleth let not thy heart exult ;
 Lest Jehovah see it, and it be evil in His eye,
 And HE turn from him (to thee) His anger. (xxiv. 17, 18.)
 Be not a witness against thy neighbour without cause ;
 Nor deceive with thy lips.
 Say not ' As he hath done to me,

So will I do to him—I will render to the man according to his works.' (xiv. 28, 29.)

If thy enemy hunger, give him bread to eat ;

If he thirst, give him water to drink ;

For (thus) thou shalt heap burning coals upon his head,

And Jehovah shall reward thee. (xv. 21, 22.)

*Trade and Commerce should be Conducted with
Strict Integrity.*

Balances of deceit are an abomination to Jehovah ;

But a perfect weight is to HIM well-pleasing. (xi. 1.)

The balance and the scales of equity are Jehovah's :

All the stones (weights) of the bag are His work. (xvi. 11.)

Divers weights, and divers measures

(Literally—weight and weight : measure and measure ; i.e., one to buy by ; the other to sell by ;)

Are the abomination of Jehovah—even both of them. (xx. 10.)

'Bad ! Bad !' saith the buyer ;

But when he is gone away, then he boasteth !

(i.e., Of his wonderfully cheap bargain.) (xx. 14.)

An inheritance may be hastily seized at the first ;

But afterwards thou shalt not be happy in it. (xx. 21.)

Diverse weights are the abomination of Jehovah ;

And the balances of deceit are not good. (xx. 23.)

The heaping up of treasures by a lying tongue

Is a vanity dispelled by the messengers of death.

The robbery of (i.e. committed by) the wicked shall destroy them ;

Because they refuse to act equitably. (xxi. 6, 7.)

Remove not thy ancient landmark,

Which thy fathers fixed. (xxii. 28.)

*Reproof is to be faithfully and discreetly administered,
and lovingly received.*

He that correcteth a scoffer brings himself into disgrace ;

And he that reproveth a rogue getteth a blot from him.
 Reprove not a scoffer, lest he hate thee :
 Reprove a wise man, and he will love thee.
 Give to a wise man, and he will be more wise :
 Instruct a righteous man, and he will add to his knowledge.

(ix. 7, 9.)

He that loveth instruction loveth knowledge ;
 But he that hateth reproof is brutish. (xii. 1.)
 Poverty and reproach to him that forsaketh instruction ;
 But he that observeth reproof shall be honoured. (xiii. 18.)
 A fool despiseth the instruction of his father ;
 But he that keepeth reproof will be prudent. (xv. 5.)
 Correction is grievous to him that forsaketh the way ;
 And he that hateth reproof shall die. (xv. 10.)
 A scoffer loveth not his reprover :
 To the wise he will not go. (xv. 12.)
 The ear that heareth the reproof of life,
 In the midst of wise men will abide.
 He that rejecteth discipline despiseth his own soul :
 But he that heareth reproof acquireth understanding. (Literally,
 heart.) (xv. 31, 32.)

A reproof affecteth a wise man more deeply
 Than a hundred blows the fool. (xvii. 10.)
 Smite the scoffer, and the simple will beware :
 Reprove the intelligent, and he will understand knowledge. (xix. 25.)
 A whip for the horse, a bridle for the ass,
 And a rod for the back of fools.
 Answer not a fool according to his folly,
 Lest thou also be on a level with him.
 Answer a fool according to his folly,
 Lest he be wise in his own eyes. (xxvi. 3—5.)
 Better is open reproof
 Than love concealed.
 Faithful are the wounds of a friend ;
 But deceitful are the kisses of an enemy. (xxvii. 5, 6.)

GROUP V.

SAYINGS RELATING TO DOMESTIC DUTIES.

Domestic Strife is Deplorable.

A foolish son is a grief to his father ;
And the contentions of a wife are a continual dropping. (xix. 13.)
Better is dwelling in a corner of the house-top,
Than with a contentious wife and a house full of company. (xxi. 9.)
(see xxv. 24.)
Better is it to dwell in a desert land,
Than with a contentious and furious wife. (xxi. 19.)
Better is it to dwell in a corner of the house-top,
Than with a contentious wife and a house full of company. (xxv. 24.) (see xxi. 9.)
A continual dropping in a day of rain
And a contentious wife are alike.
He that hideth her hideth the wind,
And the ointment of his right hand will speak out. (xxvii. 15, 16.)
A brother offended is harder (to be won) than a strong city ;
And their contentions are like the bars of a castle. (xviii. 19.)

A Good Wife is the Glory of her Home.

A gracious wife holdeth fast her honour,
As the violent hold fast their riches. (xi. 16.)
A virtuous wife is the crown of her lord (*i.e.*, husband) :
But as rottenness in his bones is she that causeth shame. (xii. 4.)
Every wise woman buildeth up her house ;
But a foolish woman pulleth it down with her own hands. (xiv. 1.)
He that findeth a wife findeth good,
And deriveth favour from Jehovah. (xviii. 22.)
House and fortune are an inheritance from fathers ;
But from Jehovah cometh a prudent wife. (xix. 14.)
A virtuous (*literally*, strong) wife who can find ?
For her price is far above rubies.
The heart of her husband trusteth in her,

Of spoil he shall have no need.
 She recompenseth to him good and not evil
 All the days of her life.
 She seeketh wool and flax,
 And cheerfully worketh with her hands.
 She is like the ships of the merchant ;
 From afar cometh her food.
 And she riseth while it is yet night,
 And giveth food to her household,
 And her orders to her maidens.
 She looketh out for a field, and buyeth it :
 With the fruit of her hands she planteth a vineyard.
 She girdeth her loins with might,
 And she strengtheneth her arms.
 She perceiveth that her merchandise is good :
 Her lamp is not extinguished in the night.
 She putteth her hands to the spindle,
 And her hands take hold of the distaff.
 She stretcheth out her hands to the poor ;
 She stretcheth out her hands to the needy.
 Her household feareth not the snow,
 For all her family is clothed with double garments.
 She worketh coverlets for herself ;
 Fine linen and purple are her clothing.
 Her husband is respected in the gates,
 When he sits with the elders of the land (*i.e.*, in the place of
 justice).
 Fine linen she maketh and selleth ;
 And she delivereth girdles to the merchant.
 With strength and beauty she is clothed ;
 And she will rejoice in time to come.
 She openeth her mouth with wisdom ;
 And the law of kindness is on her tongue.
 She looketh well to the ways of her household ;
 And eateth not the bread of idleness.
 Her children rise up, and bless her ;
 Her lord (*husband*)—and he praiseth her.

Many daughters have done worthily (lit. acted strongly),
 But thou hast excelled them all.
 Gracefulness fadeth, and beauty is a vanity :
 The wife that feareth Jehovah, she shall be praised.
 Ascribe to her the fruit of her hands ;
 And let her works praise her in the gates. (xxxi. 10—31.)

Children should be Judiciously Trained.

Train up a child according to his way (i.e. in a way suited to his disposition) :
 Even when he shall become old, he will not depart from it,
 (xxii. 6.)

Correction should not be withheld from children.

He that spareth his rod hateth his son ;
 But he that loveth him seeketh for him correction. (xiii. 24.)
 Correct thy son, for there is hope ;
 And let not thy soul spare for his crying. (xix. 18.)
 Folly is bound up in the heart of a child ;
 The rod of correction shall remove it far from him. (xxii. 15.)
 Withold not correction from a child :
 For thou shalt smite him with the rod, and he shall not die.
 Thou shalt smite him with the rod ;
 And his soul from Sheōl thou shalt save. (xxiii. 13—14.)
 The rod and reproof give wisdom ;
 But a neglected child disgraceth his mother. (xxix. 15.)
 Correct thy son, and he will give thee satisfaction ;
 And he will give delight to thy soul. (xxix. 17.)

Children should do their best to Gladden their Parents' Hearts.

A wise son maketh glad a father ;
 But a foolish son is the grief of his mother. (x. 1.)
 A wise son giveth joy to his father ;
 But a foolish man despiseth his mother. (xv. 20.)

The crown of old men are children's children ;
 And the glory of sons are their fathers. (xvii. 6.)
 He that begetteth a fool, it is to his grief ;
 And the father of a fool shall not rejoice. (xvii. 21.)
 The indignation of his father is a foolish son,
 And the bitterness of her that bare him. (xvii. 25.)
 A wise son (loveth) the instruction of a father ;
 But a scoffer listeneth not to rebuke. (xiii. 1.)
 A foolish son is a grief to his father ;
 And the contentions of a wife are a continual dropping. (ix. 13.)
 A son that causeth shame and reproach
 Robbeth his father, and driveth his mother away. (xix. 26.)
 He that revileth his father and mother,
 His lamp shall be put out in blackness of darkness. (xx. 20.)
 My son, if thy heart be wise,
 My heart shall rejoice, even mine :
 And my reins shall rejoice
 When thy lips speak right things. (xxiii. 15—16.)
 Harken to thy father who begat thee,
 And despise not thy mother when she is grown old. (xxiii. 22.)
 The father of a righteous man shall greatly rejoice,
 And he that begetteth a wise man shall have joy in him.
 Thy father and thy mother shall rejoice ;
 And she that bare thee shall exult. (xxiii. 24—25.)
 Be wise, my son, and make glad my heart,
 And I shall render back a word to him who reproacheth me.
 (xxvii. 11.)
 He that keepeth the law is a wise son ;
 But the companion of prodigals is a disgrace to his father.
 (xxviii. 7.)
 He that robbeth his father and mother,
 And saith, It is no sin ;
 He is the companion of the destroyer. (xxviii. 24.)
 He that loveth wisdom will make his father glad ;
 But a companion of harlots will destroy his property. (xxix. 3.)
 There is a generation of them that curse their fathers,
 And bless not even their mothers. (xxx. 11.)

The eye that mocketh his father,
 And despiseth obedience to his mother,
 The ravens of the brook shall pick it out,
 And the sons of the eagle shall eat it. (xxx. 17.)

Pious Parents are a Blessing to their Children.

The just man walketh in his integrity ;
 His children after him are blessed. (xx. 7.)

GROUP VI.

SAYINGS RELATING TO POLITICAL ECONOMY.

The State is Upheld by the Righteous.

By the blessing of the upright the city shall be exalted ;
 But by the mouth of the wicked it shall be destroyed. (xi. 11.)
 Righteousness exalteth a nation ;
 And mercy is a sin-offering for the peoples. (xiv. 34.)
 When the righteous rejoice, there is much glory :
 When the wicked rise, a man is hidden. (xxviii. 12.)
 When the wicked rise, a man is obscure ;
 But when they perish, the righteous will be multiplied. (xxviii. 28.)
 Profligate men will blow the city into a flame :
 Wise men will restore it again. (xxix. 8.)

The Poor of a Land suffer many Inconveniences.

The wealth of the rich man is the city of his strength :
 The ruin of the poor is their poverty. (x. 15.)
 The ransom of a man's life is his wealth ;
 But the poor man heareth not rebuke. (xiii. 8.)
 The poor man is hated even by his neighbour ;
 But the lovers of the rich are many. (xiv. 20.)
 The poor man useth intreaties :
 The rich man answereth roughly. (xviii. 23.)
Wealth attracteth many friends ;

But the poor man is separated from his friend. (xix. 4.)
 All the brethren (even) of the poor man hate him :
 Much more does his neighbour stand aloof from him :
 He pursueth them with words,—but they are not. (xix. 7.)
 The rich ruleth over the poor,
 And the borrower is servant to the lender. (xxii. 7.)
 The soul of the labourer laboureth for himself ;
 For his mouth compelleth him to it. (xvi. 26.)
 A poor man in authority who oppresseth the poor
 Is like an inundating rain that leaves no food. (xxviii. 3.)

The Poor are God's Special Care.

There is much food in the tillage of the poor ;
 But there is (substance) dissipated for want of judgment.
 (xiii. 23.)
 The house of the proud Jehovah teareth in pieces ;
 But he establishes the boundary of the widow. (xv. 25.)
 He that oppresseth the lowly reproacheth his MAKER ;
 But he honoureth HIM that sheweth kindness to the poor.
 (xiv. 31.)
 He that derideth the poor reproacheth his MAKER :
 He that rejoiceth in calamity shall not be held innocent. (xvii. 5.)
 He that oppresseth the poor to enrich himself,
 And he that giveth to the rich (shall) surely (come) to want.
 (xxii. 16.)
 Rob not the poor, because he is poor ;
 Oppress not the lowly in the gate (of justice) :
 For Jehovah will plead their cause,
 And will spoil the soul of those who spoil them. (xxii. 22—23.)
 Remove not the ancient landmark,
 And invade not the fields of the orphans :
 For their Kinsman—Mediator (Goël) is mighty :
 HE will plead their cause with thee. (xxiii. 10—11.)
 He that increaseth his wealth by usury and unlawful gain
 Shall gather it for him that pities the poor. (xxviii. 8.)

*The Good Man's Little is better than the Wicked Man's
Much.*

Better is a little with the fear of Jehovah,
Than great treasure and tumult with it.
Better is a ration of herbs and love with it,
Than a stalled ox and hatred with it. (xv. 16—17.)
Better is a little with righteousness,
Than great revenues without right. (xvi. 8.)
Better is a dry morsel, and peace with it,
Than a house full of banquets of strife.
A prudent servant shall rule over a profligate son,
And in the midst of brethren he shall divide the inheritance.
(xvii. 1—2.)

Better is the poor that walketh in his integrity,
Than he that is perverse in his lips, and is a fool. (xix. 1.)
Better is the poor man who walketh in his uprightness,
Than he that perverteth his ways, though he be rich. (xxviii. 6.)

*The Wealthy should not trust in their Wealth, or be
Lifted up by it.*

The wealth of the rich man is his strong city,
And as a high wall in his imagination. (xviii. 11.)
(But let him remember that,)
Wealth will not profit in the day of wrath,
But righteousness will deliver from death. (xi. 4.)
He that trusteth in his wealth shall fall;
But as a branch the righteous shall flourish. (xi. 28.)
There is (a man) who enricheth himself, and (hath) nothing at all:
There is (a man) who impoverisheth himself and (hath) great
wealth. (xiii. 7.)
The rich man is wise in his own eyes;
But the intelligent poor man searcheth him out. (xxviii. 11.)
The rich and the poor meet together:
Jehovah hath created them all. (xxii. 2.)

Ill-Gotten Wealth is a curse to its Owners.

Wealth derived from vanity shall waste ;
 But he that gathereth by the hand will be rich. (xiii. 11.)
 A good man leaveth an inheritance to his children's children ;
 But the wealth of the sinner is laid up for the righteous. (xiii. 22.)
 The house of the righteous hath much treasure ;
 But with the revenue of the wicked there is trouble. (xv. 6.)
 The crown of the wise is their wealth ;
 But the folly of fools is (mere) folly. (xiv. 24.)

Slavery debases a Man.

By words a slave will not be corrected :
 Though he understand, yet there is no answer. (xxix. 19.)

Obedience is to be rendered to the " Powers that be."

The wrath of a King is like the messengers of death ;
 But a man of wisdom will expiate it.
 In the light of the King's face there is life,
 And his favour is like a cloud of latter rain. (xvi. 14—15.)
 A wicked man seeketh only rebellion,
 And a cruel messenger shall be sent after him. (xvii. 11.)
 The king's indignation roareth like a young lion :
 But as the dew upon the grass is his favour. (xix. 12.)
 A profligate witness derideth the judicial sentence ;
 And the mouth of the wicked devoureth iniquity.
 Punishments are prepared for scoffers,
 And blows for the back of fools. (xix. 28—29.)
 The rage of a king roars like the young lion :
 He that provoketh it sinneth against his own life. (xx. 2.)
 Fear Jehovah, my son, and the King ;
 Mingle not thyself with fickle men :
 For suddenly their destruction shall arise ;
 And the overthrow of both—who knows it ? (xxiv. 21—22.)
 The favour of the King is upon a wise servant ;
 But his anger shall be upon him that causeth shame. (xiv. 35.)

Kings are honoured by the Increase of their People.

In the multitude of the people is the honour of the king ;
And in the want of people is the ruin of a prince. (xiv. 28.)

A King's Throne is established by Righteousness.

It is the abomination of kings to do wickedly ;
Because by righteousness the throne shall be established.
Lips of righteousness are the delight of kings ;
And he that speaketh uprightly shall be loved (by them).
(xvi. 12—13.)

Excellent speech becometh not a fool :
Much less doth the lip of falsehood a prince. (xvii. 7.)
When the king is seated on the throne of judgment
He driveth away all evil by his eyes. (xx. 8.)
A wise king scattereth the wicked,
And bringeth the wheel over them. (Sc. of the threshing sledge :
i.e. he crushes them in pieces.) (xx. 26.)

Mercy and truth defend the king ;
And by mercy his throne is established. (xx. 28.)
The heavens in height, and the earth in depth,
And the heart of a king there is no searching.
Remove from the silver the dross,
And there comes forth a vessel for the refiner.
Remove the wicked from the king's presence,
And his throne will be established in righteousness. (xxv. 3—5.)
A fountain polluted, and a corrupt spring,
So is a righteous man trembling before the wicked. (xxv. 26.)
A roaring lion, and a roving bear,
Is a wicked ruler over a poor people.
A prince that lacketh understanding is a great oppressor ;
But he that hateth covetousness prolongeth his days.
(xxviii. 15—16.)

When the righteous, are multiplied, the people will rejoice ;
But under a wicked ruler the people will groan. (xxix. 2.)
A king by judgment will establish the country ;

But a man of gifts (*i.e.* a king who takes bribes) will pull it down.

(xxix. 4.)

The ruler who attendeth to a matter of falsehood,

All his servants are wicked. (xxix. 12.) (But)

The king who judgeth the poor in truth,

Will establish his throne for ever. (xxix. 14.)

Open thy mouth (O King Lemuel) for the dumb,

For the judgment of all the sons of distress.

Open thy mouth, judge in righteousness,

Plead the cause of the poor and needy. (xxxi. 8, 9.)

A gift in secret appeaseth anger ;

And a bribe in the bosom strong resentment. (xxi. 14.)

A bribe from his bosom the wicked will take

To turn aside the course of justice. (xvii. 23.)

(BUT) To accept the person of the wicked is not good,

To turn aside the righteous in judgment. (xviii. 5.)

To respect persons is not good ;

And for a morsel of bread (such) a man of power will transgress.

(xxviii. 21.)

The righteous man considereth the cause of the poor :

The wicked man will not study to know it at all. (xxix. 7.)

*Wise Statesmanship is a means of Political Security
and National Strength.*

Where there is no council a nation will fall ;

But safety is by a multitude of counsellors. (xi. 14.)

When there is no consultation purposes are broken ;

But by the multitude of counsellors they are established.

(xv. 22.)

Counsel is like deep water in a man's heart ;

But a man of understanding will draw it out. (xx. 5.)

Purposes by counsel are established ;

And after many consultations make war. (xx. 18.)

For after repeated consultations thou shalt make thy war ;

And safety (is ensured) by much counsel. (xxiv. 6.)

For the transgression of the land the princes are many ;

But by a man of wisdom (and) knowledge the state shall be prolonged. (xxviii. 2.)

GROUP VII.

SAYINGS RELATING TO GENERAL AND ABSTRACT
MORAL PRINCIPLES.

The Depravity of Human Nature is Universal.

Who will say, "I have cleansed my heart,
I am pure from my sin"? (xx. 9.)
As in water face answereth to face,
So in heart—man to man. (xxvii. 19.)
There is a generation of them that are pure in their own eyes ;
But they are not washed from their pollution.
There is a generation—how lofty are their eyes !
And their eyelids are raised high. (xxx. 12—13.)
Crooked is the way of man and strange ;
But as for the pure, his work is right. (xxi. 8.)

Unbelieving Prejudices hinder the Perception of Truth.

The scoffer seeketh wisdom and there is none ;
But knowledge to the intelligent is easy. (xiv. 6.)

Falsehood and Sin are hateful to the Righteous.

The righteous man hateth a lying word ;
But the wicked man causeth abomination and shame. (xiii. 5.)
A faithful witness will not lie ;
But a false witness will spread lies abroad. (xiv. 5.)
The man of iniquity is an abomination to the righteous ;
And he that is upright in his way is an abomination to the wicked.
(xxix. 27.)

The Tree is known by its Fruits.

Every prudent man will act with knowledge ;
But the fool will display folly. (xiii. 16.)

The tongue of the wise recommendeth knowledge ;
 But the mouth of fools poureth out streams of folly. (xv. 2.)
 Folly is mirth to him that lacketh heart (sense) ;
 But a man of understanding will walk uprightly. (xv. 21.)
 It is like a diversion to a fool to do wickedly,
 But to a man of sense to do wisely. (x. 23.)
 The desire accomplished is sweet to the soul ;
 But the abomination of fools is to depart from evil. (xiii. 19.)
 Even a child is known by his conduct,
 If his actions be pure, and if they be right. (xx. 11.)
 As the dog returneth to his vomit,
 So the fool repeateth his folly. (xxvi. 11.)
 If thou beat a fool in a mortar
 Among bruised corn with a pestle,
 Yet his folly will not depart from him. (xxvii. 22.)

The Mouth Reveals the Man.

In the lips of the intelligent wisdom shall be found ;
 But there is a rod for the back of him that lacketh heart (sense).
 Wise men treasure up knowledge ;
 But the mouth of the fool (proclaims) destruction nigh. (x. 13—14.)
 Choice silver is the tongue of the righteous ;
 But the heart of the wicked is worth little.
 The lips of the righteous feed many ;
 But fools, for lack of heart (sense), will die. (x. 20—21.)
 The mouth of the righteous is fruitful in wisdom ;
 But the tongue of treachery shall be cut out.
 The lips of the righteous make known kindness ;
 But the mouth of the wicked treachery. (x. 31—32.)
 With his mouth the hypocrite corrupts his neighbour :
 But by the knowledge of the righteous (his neighbours) will be
 delivered. (xi. 9.)
 The words of the wicked are an ambush for blood ;
 But the mouth of the upright will deliver them. (xii. 6.)
 He (the prudent) will discover truth, (and) will declare righteous-
 ness ;

But a false witness (will declare) deceit. (xii. 17.)
 The lips of the righteous disperse knowledge ;
 But the heart of fools (saith) 'Not so.' (xv. 7.)
 The heart of the intelligent seeketh knowledge ;
 But the mouth of fools feedeth on folly. (xv. 14.)
 The heart of the righteous studieth to answer ;
 But the mouth of the wicked poureth out streams of wickedness.
 (xv. 28.)
 The wise in heart shall be called prudent ;
 And the sweetness of the lips will increase learning. (xvi. 21.)
 The heart of the wise teacheth his mouth discretion,
 And increaseth the learning of his lips. (xvi. 23.)
 A man of Belial diggeth up evil ;
 And upon his lips it is a burning fire. (xvi. 27.)
 When the wicked cometh, then cometh the scoffer,
 And with ignominy reproach.
 Deep waters are the words of a man's month,
 And the fountain of wisdom becomes a flowing stream.
 (xviii. 3—4.)

True Knowledge is a Choice Possession.

To possess wisdom—how much better than gold !
 And the possession of understanding is to be chosen rather than
 silver. (xvi. 16.)
 A fountain of life is understanding to its possessor ;
 But the instruction of fools is folly. (xvi. 22.)
 Without knowledge even life is not good ;
 And he that is hasty with his feet sinneth. (xix. 2.)
 He that acquireth wisdom loveth his own soul :
 He that keepeth understanding findeth good. (xix. 8.)
 There is gold, and plenty of rubies ;
 But the lips of knowledge are a precious jewel. (xx. 15.)
 There is desirable treasure and oil in the house of the wise ;
 And the fool will devour it. (xxi. 20.)
 Buy truth, and sell it not ;
Wisdom, and instruction, and understanding. (xxiii. 23.)

By wisdom a house is built up ;
 And by understanding it is established ;
 And by knowledge the chambers are replenished
 With all valuable and pleasant wealth. (xxiv. 3—4.)
 Wisdom is too high for a fool :
 In the gate (of justice) he openeth not his mouth. (xxiv. 7.)
 Eat honey, my son, for it is good ;
 And the honey-droppings sweet to thy taste :
 So is the knowledge of wisdom to thy soul when thou hast found it.
 For there is a hereafter, and thy hope shall not be cut off.
 (xxiv. 13—14.)

Wisdom is mightier than Brute Strength.

A wise man scaleth the city of the mighty,
 And casteth down the strength of their confidence. (xxi. 22.)
 A wise man (excels) in strength ;
 And a man of knowledge (is stronger) than the mighty in power.
 (xxiv. 5.)

*As a man Soweth,—whether with Heart, or Tongue, or
 Hand,—so shall he Reap.*

The wicked reapeth the reward of falsehood ;
 But he that soweth righteousness hath the wages of truth.
 As righteousness (tendeth) to life :
 So he that pursueth evil, it is to his death. (xi. 18—19.)
 The desire of the righteous is only good :
 The expectation of the wicked is wrath. (xi. 23.)
 He that diligently seeketh good will find favour ;
 And he that seeketh evil, it will come upon him. (xi. 27.)
 He that troubleth his own house shall inherit the wind ;
 And the fool is servant to the wise in heart.
 The fruit of the righteous is a tree of life ;
 And he who wins souls is wise.
 Behold ! the righteous shall be recompensed in the land :
 How much more the wicked and the sinner ? (xi. 29—31.)

A man shall not be established by iniquity ;
But the root of the righteous shall not be moved. (xii. 3.)
The purposes of the righteous are equity ;
But the counsels of the wicked are deceit. (xii. 5.)
The lip of truth shall be established for ever ;
But for a moment only the tongue of falsehood.
Deceit is in the hearts of those who devise evil ;
But to the counsellors of peace is joy.
No evil shall happen to the righteous ;
But the wicked are filled with evil. (xii. 19—21.)
The righteous is more valuable than his neighbour ;
But the way of the wicked seduceth them. (xii. 26.)
In the road of righteousness is life ;
And in the way and the path thereof there is no death. (xii. 38.)
By the fruit of the mouth a man shall eat what is good ;
But the soul of transgressors (shall eat) violence. (xiii. 2.)
Righteousness will keep him who is upright in the way ;
But wickedness will cause the erring (foot) to slip. (xiii. 6.)
The light of the righteous giveth joy ;
But the lamp of the wicked shall be put out. (xiii. 9.)
The law of the wise is a fountain of life
To depart from the snares of death.
A good understanding procureth favour ;
But the way of transgressors is hard. (xiii. 14, 15.)
A wicked messenger will fall into evil ;
But a faithful ambassador is healing. (xiii. 17.)
Evil pursueth sinners ;
But good shall recompense the righteous. (xiii. 21.)
The righteous eateth to his satisfaction ;
But the belly of the wicked shall want. (xiii. 25.)
There is a way that seemeth right to a man ;
But at the end of it are the ways of death. (xiv. 12.)
There is a way that seemeth right to a man ;
But at the end of it are the ways of death. (xvi. 25.)
The apostatizing heart shall be filled with its own ways ;
And a good man (shall be filled) from above himself. (*i.e.*, from
God.) (xv. 14.)

A healing tongue is a tree of life ;
 But perverseness in it, a blast in the wind. (xv. 4.)
 The way of life is upwards to the wise,
 That he may depart from Sheōl downwards. (xv. 24.)
 The perverse in heart shall not find good ;
 And he that hath a perverse tongue shall fall into mischief.
 (xvii. 20.)
 He that keepeth the commandment keepeth his own soul :
 He that despiseth his ways shall die. (xix. 16.)
 The fear of Jehovah tendeth to life ;
 He (who fears Jehovah) shall remain satisfied ;
 He shall not be visited with evil. (xix. 23.)
 Sweet to a man is the bread of deceit ;
 But after it his mouth is filled with gravel. (xx. 17.)
 It is joy to the righteous to do justly ;
 But destruction is for the workers of iniquity.
 The man that wandereth from the way of understanding
 Will rest in the congregation of the dead. (xxi. 15, 16.)
 Thorns and snares are in the way of the perverse :
 He that keepeth his soul shall be far from them. (xxii. 5.)
 He that soweth iniquity will reap vanity ;
 And the rod of his fury will wither. (xxii. 8.)
 He that causeth the upright to wander in the wrong path,
 He shall fall into his own pit ;
 But the perfect shall possess what is good. (xxviii. 10.)

*The Righteous are Secure : the Wicked are in Great
 Peril.*

For the upright shall dwell in the land,
 And the sincere shall remain in it.
 But the wicked shall be cut off from the land,
 And transgressors shall be rooted out of it. (ii. 21, 22.)
 Treasures of wickedness profit not ;
 But righteousness delivereth from death.
 Jehovah will not famish the soul of the righteous ;
 But the desire of the wicked HE will drive away. (x. 2, 3.)

He that walketh upright walketh safely ;
But he that is deceitful in his ways will be detected. (x. 9.)
The recompense of the righteous is life :
The revenue of the wicked is punishment.
He is in the way of life who keepeth instruction ;
But he who forsaketh reproof erreth. (x. 16, 17.)
The terror of the wicked, it shall fall upon him ;
And the desire of the righteous shall be granted—
As the whirlwind passeth over, so the wicked is no more ;
But the righteous is an everlasting foundation. (x. 24, 25.)
The fear of Jehovah shall add days ;
But the years of the wicked shall be shortened.
The hope of the righteous is joy ;
But the expectation of the wicked shall perish.
A fortress to the upright is the way of Jehovah ;
But it is destruction to the workers of iniquity.
The righteous shall not be removed for ever ;
But the wicked shall not dwell in the land. (x. 27—30.)
The integrity of the upright will guide them ;
But the perverseness of transgressors will destroy them. (xi. 3.)
The righteousness of the upright shall make straight his way ;
But by his wickedness the wicked shall fall.
The righteousness of the upright shall deliver them ;
But by their desire (*i.e.* by what they desire) transgressors will
be ensnared.
When a wicked man dieth, hope perishes ;
And the expectation of evil men perishes.
The righteous from trouble is set free ;
And the wicked shall come in his stead. (xi. 5—8.)
Hand for hand (*i.e.* from generation to generation) the wicked
will not be cleared ;
But the seed of the righteous shall be delivered. (xi. 21.)
The wicked are overthrown, and are not ;
But the house of the righteous shall stand. (xii. 7.)
The house of the wicked shall be desolated ;
But the tent of the upright shall flourish. (xiv. 11.)
The wicked is driven away in his wickedness ;

But the righteous hath hope in his death. (xiv. 32.)
 The highway of the upright is to depart from evil :
 He keepeth his soul who guardeth his way. (xvi. 17.)
 Plunder not, O wicked man, the dwelling of the righteous ;
 Nor lay waste his resting-place.
 For though the righteous fall seven times, he shall rise again ;
 But the wicked shall stumble upon evil. (xxiv. 15, 16.)
 A man that doeth violence to the life of a person
 Will flee to the pit, that they may not lay hold of him.
 He that walketh uprightly shall be saved ;
 But he that perverteth his ways shall fall at once. (xxviii. 17, 18.)
 By transgression a wicked man is ensnared ;
 But the righteous shall sing and rejoice. (xxix. 6.)
 When the wicked are multiplied, transgressors are multiplied ;
 But the righteous will see their fall. (xxix. 16.)

A good Conscience produces Courage.

The wicked flee when no one pursueth ;
 But the righteous, like the lion, are confident. (xxviii. 1.)

*The Righteous shall be blessed and honoured: the wicked
 cursed and dishonoured.*

Blessings on the head of the righteous ;
 But the mouth of the wicked concealeth violence.
 The memory of the righteous is for a blessing ;
 But the name of the wicked shall rot. (x. 6, 7.)
 When the righteous prosper the city rejoiceth ;
 And when the wicked perish there is shouting. (xi. 10.)
 According to his knowledge shall a man be commended ;
 But the perverse in heart shall become a reproach. (xii. 8.)
 The simple have folly for an inheritance ;
 But the prudent are crowned with knowledge.
 The evil bow down before the good ;
 And the wicked at the gates of the righteous. (xiv. 18, 19.)
 Do they not err who devise evil ?

But mercy and truth to those who devise good. (xiv. 22.)
 He that followeth justice and mercy
 Shall find life, justice, and honour. (xxi. 21.)
 Reputation is to be preferred to great riches :
 Good favour to silver and gold. (xxii. 1.)
 He that loveth purity of heart,
 For the grace of his lips the King is his friend. (xxii. 11.)
 And the path of the just is like the light,
 Which shines and increases till the day is established. (iv. 18.)

The Way to Increase is to Give.

There is (a man) that scattereth and increaseth the more ;
 And he that spareth more than is right surely tends to poverty.
 The liberal soul shall grow fat ;
 And he that watereth shall be watered himself.
 He that withholdeth the corn, the people will curse him ;
 But blessing is on the head of him that causeth it to be sold.
 (xi. 24—26.)
 There is (a man) that enricheth himself, and (hath) nothing at all :
 There is (a man) that impoverisheth himself, and (hath) great
 wealth. (xiii. 7.)
 A gift is a precious stone in the eyes of its possessor :
 Which way soever it turneth (*i.e.* is turned), it is excellent.
 (xvii. 8.)
 A man's gift will make room for him,
 And will introduce him to the presence of the great. (xviii. 16.)
 Many will implore the favour of the prince ;
 And every one is the friend of him that bestoweth gifts. (xix. 6.)

Hope has much to do with Man's Happiness.

Hope deferred is the sickness of the heart ;
 But a tree of life is the desire when it comes. (xiii. 12.)
 The light of the eyes maketh glad the heart ;
 And a good report maketh the bones fat. (xv. 30.)
 A glad heart will do good (as) a medicine ;
 But a broken spirit drieth up the bones. (xvii. 22.)

Mere Physical Beauty is Vain.

The glory of choice (*i.e.* young) men is their vigour ;
 And the beauty of old men is their grey hair. (xx. 29.) (BUT
 Gracefulness fadeth, and beauty is a vanity :
 The wife that feareth Jehovah, she shall be praised. (xxxi 30.)

Old Age is beautiful, if Holy.

A crown of beauty is the hoary head :
 In the way of righteousness it shall be found. (xvi, 31.)

THE END.

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